De Voe E

From Revd Elijah De Voe.

Syracuse Jany 12th 1854

Rev^d and Dear Sir,

I have not the honor of being personally acquainted with you: but having observed that you are one of the best abused Clergymen in the country, I have long desired to become acquainted with your Theology. I have seen a very poor painting (I cannot speak of the likeness) which the Phrenological Banker declared to be the "Portrait of Theodore Parker the great Atheist." Socrates if I remember aright was charged with being an Atheist. The age and our institutions will perhaps guarantee your liberty, otherwise you might be exhibited in an iron cage as the great Undamned, for the benefit of Orthodoxy.

About six months since the undersigned commenced public teaching as a Universalist Preacher that denomination allowing me more latitude for the expression of my views, that any other religious order, with which I am acquainted. As yet I have no settlement, and what little I have earned since I entered the Ministry has been expended in travelling.

The object of this communication is to say that if you will send me by express a copy of your published Theological works, and public discourses

with a bill of the same. I will remit you the money as soon as I shall get to earning a regular Salary. I have preached in Br. Mellen's desk at Auburn, and supplied one Sabbath for Saml J May a few weeks since. At present am preaching at Oswego — for two or three Sabbaths.

I am aware that the request here made is an extraordinary one, and you will judge of course of the fitness of it, and of the expediency of complying with it. I should also be obliged if you would designate a course of reading for me! such as you would recommend to a Student under your own direction.

May I inquire, do your labors as a Preacher pay you a support? or do you depend mostly upon your literary productions? What I would get at is this, Will the people of Boston pay for preaching which raps it hard upon the knuckles?

Is there any other public teacher in Boston whose Theological platform is so broad as yours?

Should you comply with my request, please drop me a line advising me when you will send the books, and direct to the Undersigned at Syracuse. N. Y.

Respectfully and truly yours
Elijah De Voe.

De Voe E

Hegginsville Oneida Co.
New York March 17th 1854

Dear Sir.

Permit me to acknowledge my indebtedness to you, for two volumes of your books which came to hand in Syracuse about a month since. I wish also to apologize for what might appear a flippant tone in the first communication I addressed to you. It was not my intention to be in the least disrespectful or impertinently curious. My inquiries as to whether you were sufficiently paid for your pulpit labors &c were intended to elicit an answer as to the degree that a free and bold mind would be sustained in an undisguised treatment of theological questions.

When I wrote you last I had scarcely read anything from your pen except the Webster Sermon. But I had seen in various papers, bitter denunciations, and stupid criticisms of your theology. These criticisms containing some garbled extracts from your discourses impressed me with the idea that there was some similitude in our views of mental and moral tendencies. This impression would not away from me, but followed me until it drew the note to which you were good enough to reply - generously sending two volumes of your works. I have read these books with a zest and pleasure which I shall not attempt to describe. Although I found much that

was new and interesting in the manner which you have treated the various topics discussed. Still I found that I had been substantially on the same platform as yourself for twenty years. You will then understand me as not being influenced by any idle spirit of flattery, or vain eulogy, when I say that you are the only individual in modern times, who realizes my idea of a public teacher. And I sincerely believe you to be based on a broader platform, and occupying a nobler and higher standpoint, than any other teacher ~~now~~ living. The fearless, unfettered, uncompromising advocate, of moral, social and political freedom. You are the only one of the many master minds of the present day, who has dared to restore the pulpit to its legitimate uses. Other fearless thinkers have written and printed — scarcely published — their works have scarcely reached beyond the liberal few, who needed not their instruction. They have usually fallen and been buried beneath the mountains of Theological trash. Why, tell me why should the pulpit be monopolized chiefly by those who

Lead to bewilder.
And dazzle to blind?

But a brighter day is dawning, and the Ark shall be rescued from the hands of the Philistines.

Yesterday I was informed that you

were to lecture in Rome, and I travelled 14 miles on foot through deep mud in hope to see and hear you. I was misinformed and listened to H W. Beecher I desired much to counsel with you in regard to my profession. To inquire if Boston would afford any opportunity for me to earn bread with my talents as a preacher of your school. Universalism is doing a good - a necessary work, but it is hard for an honest man to labor with gives on, or for a sincere reformer to teach through allegory or figure, when he would be plain and outspoken like yourself. It has always appeared to me that Father Ballou's teaching was a life long allegory. I can scarcely admit that he was not himself advanced beyond the letter of his instructions. With a more circumscribed theology than yours I cannot conceive how he could have made his discourses so convincing and consistent. I have been repeatedly asked with whom I studied theology? I reply with God. I am not understood but am not further pressed. As a whole our denomination is vastly in advance of Orthodoxy so called. Still here is much ignorance and bigotry even among our preachers. Many, the sub-stratum of whose Theology is Orthodox, with the superstructure liberalized! These men are ~~more~~ never consistent with themselves, for they have no land-marks to their faith. They do not know their whereabouts. Their propositions like those of the Popular Preachers, frequently conflict with one another. These men

are a clog upon the progress of their societies.

I have asked, but have not yet received a letter of fellowship with the denomination. I can conscientiously to a limited extent be useful to the people. I feel fitted to a plow. when I would soar with the Eagle. I have not been settled: coming at a late period into the Ministry, I am not known, and shall not find without friendly patronage a society which will receive me except perhaps some charge in the country, where the ignorance I shall find, will chill and discourage me. Perhaps you being an independent preacher may have no influence beyond your society.

I have a wife and two children at present cared for so I could leave them 6 months or a year, was there a good reason for so doing.

If I could get an occasional appointment so I could pay board and a little more, I should like to be in Boston, when I could have access to libraries for I am too poor at present to buy one.

Let me give you an outline of my capital in trade.

I am 40 years old. though it is rare that any stranger sets me above thirty, and many think me not over 25 years of age. This is evidence that I have been conservative of my forces. I am five feet 8 in. in height. out of shoes. My temperа-

ment is sanguinaceous and nervous with considerable intensity. Have capacious lungs with good muscular power to work them. Could speak for two hours &c as to be heard by every auditor in the Broadway Theatre, should any emergency require it. My voice is good, my enunciation distinct. My cerebral development is not much above Medium or full in size and is not remarkable in form — pretty evenly balanced.

I left school when I could barely read and write a little. Have been several years teacher in common school. Can speak a little the German and French languages. Time and opportunity would enable me soon to ground myself in those languages. Have read a little Latin. My reading has not been systematic, but somewhat extensive. From 12 years of age have worn no mental bonds or mental gyves. Have been in 12 or 14 of the States and the West Indies. Have lived ten or twelve years off and on in the City of N. York. Brought up after the strictest sect of our religion a Presbyterian. For 20 years and more have been an exception in matters of faith to all my friends and relations. Have been called by all the hard names, which bigotry and fanaticism in such cases makes and provides. Had not my love of truth been paramount to my love of money, might to day have been enjoying a salary of 12 or 15 hundred dollars per year, above living and house rent. As it is, am

poor, with scarcely a friend or relative who comprehended me.

Even at this late period of my life I would sacrifice a year to establish myself in Boston.

See how young Star King has formed or earned a reputation! Did he have no patronizing friends to assist him to start on the high road to usefulness and fame?

What would I be to day had Thos. Parker been my father?

What would H. W. Beecher be to day, had he been like me the son of a humble revolutionary soldier?

Dear Sir. it has not been my object in this communication to be classic or diplomatic, but to give you hastily an idea of my position and to ask your counsel and friendly advice.

Peradventure you may suggest something to me by which I can profit. Possibly you have influence in Boston which would suffice to start me. There may be some society, you could help me to the charge of.

Perhaps you will counsel me to turn my attention other ways.—

Accompanying this communication, I send a pamphlet which I wrote in the House of Refuge while I was an officer in that Institution. I do not attach much importance to it myself — Still it may give you some idea of the character of

my mind. It is by no means high colored.

I had an impression that you were near sixty years old: but since writing the above, I have been told that you are not fifty.

It was not my intention to say anything in this communication in reference to your books: but I cannot refrain from saying of the Discourses on Theism &c that I was struck with their convincing power — Their entire freedom from mysticism and affected Biblical cant, so common to works of a Theological character — The density of thought — the word power, and the modern style of illustration. I was pleased to learn that we have one man, one Preacher in these days who could appropriate the good contained in the Jewish Bible, without thinking it necessary to indorse its absurdities. Who could eat the Biblical oyster, without thinking it incumbent on him to swallow the shell — Who could do justice to the beautiful character of the Nazarene. Without falling into man-worship. Who could pity the Atheist and not curse him — Who could see that too limited faith is less mischievous than an extended creed which is false — That the world has suffered more from believing too much than from believing too little.

I asked one of our Preachers the other day, what he would do with the text, "And God repented himself of the evil which he thought to do unto the people", or "God is angry with the wicked &c &c". He replied lastly that none but infidels

would ask such questions of a preacher – that I need not fear that I should be asked such questions. I told him that did not satisfy me – that I thought it a poor faith that could not answer the infidel as well as the believer. That I would endeavor to preach from three texts as soon as any other. That if the Bible could not as a whole be made consistent with itself, it could not as a whole be made consistent with truth.

"Discourse of Religion" [Talk of Religion]. Your discriminating mind is discernable even in the Title.] I have not yet had time thoroughly to explore. While it is quite as learned as the discourses on Theism, it is less eloquent ~~and less powerful~~ (one or two chapters excepted) and less powerful – Perhaps more instructive. O, how I wish those two volumes could be read by every Man, Woman and child in the U. S. (But it is a vain wish. Men cannot comprehend the more abstruse problems of Euclid, who have not learned that the three angles of a triangle are equal to two right angles.

But slowly a brighter sun is rising on the moral darkness of the Nations. In this country at least the popular churches are rocked to ~~and~~ their very bases with the tempest of progress. Our own denomination is quaking from the struggle of the mind to disinthrall itself from the

bondage of superstition. As much as I contemn the humbuggery of Spirit Rappings et addenda, its effects are are not contemptible. Whole societies are disorganized by its influence. The mind in endeavoring to walk alone, staggers from the narrow way of truth into by and forbidden paths. But it tends to good, as all things do, I think.

Fifty years from to day Parkerism will be common. God have opened the pulpit door: who will shut it? There is but one Parker in the world to day. Fifty years hence there will be — how many? 50? 100? 1000? Fifty years ago. How many Ballou's were there? There are more than 600 to day. Does not the world move a little faster now than it did 50 years ago?

Dear Sir, I hope you will excuse me for taxing your time to read this hasty undigested desultory communication. As a sensible man has said, I have not time to write a short letter.

I should be much pleased to hear from you again. Perhaps you can say something which will be of advantage to me. I have not now enclosed the price of your books, because as yet I am earning nothing. And it is with reluctance that I seek a settlement in this order. In the country one cannot hope to find hearers advanced beyond Universalism.

With the best wishes for your health and prosperity and happiness permit me, Respectfully to subscribe myself

Elijah De Voe.

12 De Voe E.

Deansville Oneida Co N. Y.
July 24th. 1854

Dear Sir.

After some struggling I have at length got into the harness as a Preacher — having charge of two Societies in Oneida Co N. Y. As yet I have touched no money here, but having a few dollars in my pocket feel it my duty to enclose two dollars which you will please accept until you are better paid for the 2 vols. of Discourses which you were so generous as to send to an entire stranger. The two vols. including express charges will cost me $2.50. I think I never got a better return for money expended for books! $2.50 is probably as little as I ought to send you, but at present I am poor.
I should deem it a great privilege if I could converse with you as often as once per week: and I would solicit the privilege of corresponding with you, if I were not persuaded that you cannot afford to do it: for it would be to you like exchanging dollars for pennies at equal count: — besides it is probable that you have not time to spare for so profitless employment. Furthermore it might not be expedient to write what it might be proper to say vive voce. By and by when I get the funds ready I want to purchase about $100 's worth of Theological and Philosophical works. Your opinion in the selection of them would be valuable to me.

I should like M. Comte in French very much, but probably it is very expensive compared to Martineau's english edition.

I heard you make your great Anti-Slavery Speech at the Broadway Tabernacle N. Y. in May last. I think you must have felt some chagrin at the mangled reports of it next day in the Papers. Even the Tribune's report I thought defective.

Please acknowledge the receipt of enclosed, and accept my assurance of respect.

Elijah De Voe.

Rev. Theodore Parker.

Deansville N. Y. Nov 15. 1854

Dear Brother - in faith.

Regular professional duties - exchanges, journeys to ecclesiastical meetings and conversations, have so encroached upon my time, that I have not earlier availed myself of the privilege of addressing you. My motives in writing to you are 1st the interest I feel in your religious views and in your peculiar (I cannot but call it sublime, because independent) position as a public teacher - and 2nd the hope I have that you may drop some word or thought that may be useful to me.

You may possibly feel that interest in the cause of truth which would induce you to pardon a

De Voe E

little talk about myself. My success thus far in my new vocation has been as good as I could reasonably have hoped for. I have organized one new society, and nearly doubled the congregation in 6 months. That society is located at Oriskany Falls, Oneida County. The other society here in Marshall is an old society, small, and the members much scattered. I have, I think I can safely say, rather improved their estimation of me: and I have kept them together nearly if not quite as well as any other preacher they have had of late years, not excepting Dr Sawyer who preached to them about 6 months.

Mr Austen a leading man in our denomination, in this state, and Editor of Chn Ambasn said in his paper, that a man who believed in one God.— the immortality of the soul and the final redemption of all mankind, was a Universalist. Under this definition I rank myself in the order. In other respects I believe my teaching bears little resemblance to that of most Universalist Preachers. By most of my hearers I believe my Theological platform is understood at least in outline. But as yet I have not spoken out as clearly on prominent points as you do. I have not endeavored to conceal my views, nor have I spoken aught but my sentiments. But some prominent points I have not discussed. Shall I be heard

De Voe E.

if I attempt it? I cannot say. Shall I ever be heard again when I leave here? I have doubts. I have already alarmed some of our semi-Orthodox preachers. However I will try humbly to do my work to day as God writes my task upon the tables of my heart.

I preached recently at the dedication of one of our churches before 12 of our clergy. Mr Anstin who was present, was pleased to compliment me publicly and somewhat hyperbolically, — calling me the young Luther of the denomination. My sermon was not doctrinal. It might have been otherwise - otherwise. If I could conscientiously subscribe to the test of the New York Association, it is not unreasonable to suppose that I might reach a respectable standing in the Denomination. But as you have sometime said, it is difficult to get away from one's first idea. It will out: or where it does not come out, that man is a weak creature, to use the mildest epithet, and unreliable. I have thus far put my name to no test. From a boy I have been free to range over the whole universe of thought. If I cannot profit man with my voice, the earth will answer to my love.

I have often remarked that you are the only entirely free preacher that I have ever seen or read of in modern times. What a height of moral grandeur, you have attained to. You are evidently gaining too upon the Public mind — The Tribune

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dares to eulogize you. That would have killed any paper in the U. S. 15 years ago. You are recompensed in being enabled thus to bear witness to the truth. It is a great reward merely to be qualified thus to thunder — thus to demolish error. You can afford to be poor in outward wealth whether you are or not.

I have Martineaus Comte. But the 1st vol, is almost too scientific to be very profitable to me.

If you were to write out your theological cognomen, I suppose you would call yourself a natural Spiritualist.

There is considerable Spiritualism so called around me. A. J. Davisism, or as he styles it, Supernatural rationalism. Have you thought it worth your serious attention? — if so what do you think of it. I find nothing in it. I have always failed to see any phenomena of what I deem extraordinary character. The Spirits will not come when I call them. I am inclined to think that in some cases there may be an exaltation of the mental faculties. Please say a word on this topic when you write.

Spiritualists come to my meetings.

With sincere wishes for your continued success in the great work which engages your attention.

I remain, Respectfully Yours,

Elijah De Voe.

From Henry A. Wilcox. Mendon. Illinois.

Mendon Oct. 3d 1856.

Dear Sir,

Four years ago last month I had the misfortune to loose my left hand by an accident. since that time until the winter before last, I went to school where I live, the winter before last my brothers and friends raised sufficient money amongst them to send me to a school in Wisconsin While there I saw one of your works, with the title, discourses on matters pertaining to religion. I read it and was convinced as any body will be who will read it without prejudice. I came home the next summer, and last winter I taught in a district school, last Spring I went to Little, Brown & Co. and got possession of two more of your works. along during the summer I had several disputes with prominent Church-members and soon the hue and cry ran through the village that I was a confirmed Infidel. and when I would give them arguments that they could not answer, they would ask with a sneer, whether a boy like me — being only 21 years old — should attempt to teach ministers. Last week I made a public lecture against slavery and for Freemont during which I quoted a passage from the Bible, since that the whole town nearly have risen against me, and with pious horror they ejaculate — An infidel to quote bible as argument, even my Brothers

and friends have turned against me. and I expect in a few days to have no home to go to. I am poor: last summer I worked out as a day laborer on a farm, but even that has failed nobody will receive the Infidel Wilcox in their family. If I had the means I would stay here, and alone I would face and bear down this dreadfull Theology. but for want of that I will have to leave this place. And I apply to you to see if there is not some one among your numerous congregation who is in want of a Book-keeper or that has something that I can do.

Yours in the hope that I shall soon clasp you by the hand, listen to your noble words, and take example from your manly life.

Henry A. Wilcox
Mendon, Adams Co
Illinois

P. S. The best of references can be given in regard to my Principles in necessary.

P. S. Please to answer as soon as possible.

Mendon Oct 20 1856

Dear Friend.

Allow me to call you so. I received your letter. but words cannot express the delight with which I read it. and the strength that I received from your advice and

expressions of sympathy. Sympathy on a subject that of all subjects is the dearest to me. but which for many years, I have had no one to sympathize with.
Allow me to give you a short sketch of my life. My Parents belonged to what is called the middle class of people in England, having a large family of boys of which I was the youngest: When I was eleven years old, we came here, and in three weeks after we got here, my Mother, the only person that knew me, died: Oh what a loss. She only knew my wishes and desires and sympathised with me, my memory still goes back to the time when I sat at her feet and heard of a loving God. But she is gone! I never remember the time when my Father or Brothers ever spoke to me on the subject of religion.
True they were considered conscientious christians and were members of the Episcopal Church. But they appeared to me to go with the mass whose every thought and action was for Gold. And for five or six years I was in a great measure the same, the only pretention to religion ~~to atheism~~ about me was superstitious forms an fear! And for years it was with a shudder, that I thought of God and the future: And I strove to banish entirely such thoughts from my mind, until circumstances threw in my way one of your works; you know not, and I cannot tell you the interest and feeling that I read and re-read and studied that book.

I had at last found a Key to that Something I knew not what it was, lying dormant within me. My relations and friends are pained and angry with me, they ask me why I do not go to, and make money, they tell me that I have talents and eloquence — which if I will throw away my suicidle notions — would place me in a high position and fill my lap with Gold. But you can sympathize with me, I feel like one that has just awoke from a horrid dream. I have found there is something to live for, and that instead of my pocket I have a mind to cultivate. It is as you say a person with natural talents, can live without much effort here in this magnificent country. But consider my situation. I can live here easyer than any place that I know of, but I want some one to sympathize with me — not that I am afraid, or have no faith in the truths that I have read — but there is Something within me that longs for that twin Sister of Love. I am a child in feelings if not in body. Oft times as I have been reading your manly words, my heart has gone out towards you and I have longed with an irresistible longing to be near you. And since I have been writing I have wished that I could be in the place of this letter, and that you could look into my eyes and read me as you can this letter. But if that cannot be now, let me hear from you often. Write brave words

to me. And I will endeavor to live down all opposition.

Yours truly,

Henry A. Wilcox.

Mendon, Adams Co

Illinois

Mendon Dec = 3d 1856

Dear Friend.

A word in due season how good it is. Had I not written to you, or had you not answered, I should before this in all probability have left this place, left the place of my boyhood, relatives &c - it seemed to me at that time, I had no friends, and gone I know not whither: but your words of encouragement and sympathy put new life into me, and I determined to stay and brave opposition. Knowing that truth would triumph, and to silence some bigoted persons who were perpetually harassing me upon subjects that they knew nothing, neither would be shown: I sought an interview with the minister of the largest church - Congregational - in this place - about four weeks ago - and here let me do him justice by saying that he is a noble and good man who has since become one of my firmest friends, since then we meet occasionally for discussion three weeks ago I prevailed on him to read your Discourses on Religion which he consented to do with great reluctance, last Sunday evening I went to his house with the expectation of hearing at least some of your arguments refuted, but to my sur-

prise and gratification for your sake. ~~for~~ he answered not one, and he had the honesty to acknowledge that he could not: and the only objection he could advance against you or your writings, was that if they were wrong the influence they would have on mankind would be wrong. He has now your Sermons on Theism, Atheism, and the Popular Theology, which he has taken without any of his former reluctance, and which in fact he seemed anxious to take.

I have three of your works, viz: your Discourses on religion, Ten Sermons of Religion, and Sermons on Theism, with three Sermons in pamphlet form, and so anxious are some persons getting to read them that they are gone most of the time, while others have made application for them that I could not supply: they are doing their work, and already one person has acknowledged the truths written in them.

As soon as I have the means, I shall send for some more of your books. and with God's blessing I may be the means of helping to spread the truth to some extent.

I have engaged to commence teaching in a district school next Monday. though I have received bitter opposition from some narrow minded persons. yet that opposition may be for my good, as it leads me to look to and place more confidence in the Good God, and I believe that all will turn out well.

Dear Friend you know not with what joy I read and re-read your last letter, and treasured

up your expressions of friendship, and when I think of the terrible opposition that you have braved and are still braveing it gives me a confidence and hope that nothing can subdue.

From your Friend,

Henry A Wilcox.

Mendon Feby 21st 1857

Dear Friend,

When the cold shoulder of contempt is turned toward me, when the finger of scorn is leveled at me, when there is no one to whom I can look for sympathy and instruction in the great truths of religion, I turn to thee with all the confidence of a child to its parent: confident of thy sympathy, confident of thy love. Oh! how I wish – now while my mind is forming – that I could be near you, and mould my mind after the manliness, the beauty, and all-embracing love of thine. but with the assurance of God's aid, and thy sympathy, I will go forward a seeker after truth let it come in whatever form it may. There has come a change over my mind, a calmness, a contentedness, a peace, that I never knew before. I can compare my life up to the present time to a vine without support crawling along the ground clasping and clinging to all ~~sorts~~ kinds of dirt and rubbish, but which has at last reached a support and begun to climb, it looks back on the time and strength it has expended in reaching

that support, it looks up: though the path seems steep and rugged and the winds of adversity for the moment arrests its progress, yet it will only cling the closer, and go on climbing till it dies.

I wish to ask your ideas of a future existence, if a man is changed, how, and in what manner that change is produced.

Whether a persons mind goes on acting and being acted upon the same as here, and if so whether a person acting unwisely here will not have to go over again the same ground he has been before

Believe me

Yours A. Wilcox.

Mendon April 21st 1857

My dear Friend,

I wish I could express to you on paper my feelings, the joy, the peace, the satisfaction I feel, in contemplating the thoughts of the Good God in his works. It is not a great while since the thought of God was the most terrible idea that ever crossed my mind, the hopeless agony I have suffered as in the dead of night I have thought of the endless Hell to which in all probability I was hastening, and yet the grim and gastly Hell of the Christian theology, was preferable to their idea of God. But thank God it is past, though it is hard to have Infidel hissed in my ears, to have

those whome I once considered my bosom friends turn away, yet I gladly bear it yea ten times more than turn back to my former beliefe. Ever shall I thank the day that threw across my path your discourse on religion. since then I have new thoughts new objects new associations every thing is new, new heavens new earth, with no dark future beyond, but I look forward to a future bright, glorious, grand: and I look forward with a peaceful calmness that is surprising to me, there is no fear for I cannot fear what is good. My mind is settled as to my future object in life. it is my wish to follow in your footsteps, and preach to others the truths you have awakened in my mind, and God helps me I will do it faithfully and fearlessly.

From.

Henry A Wilcox
Mendon Adams Co°
Illinois.

Mendon April 4th 1858.

Mr Parker, Dear Sir.

It has been so long since I heard from you that I am almost afraid I have been forgotten, I have written two letters without hearing from you, but I hope I shall succeed better this time, as a few words from you encourages and strengthens me much: it is like hearing from a near friend

in other lands, it is read and re-read furnishing sweet food for the mind in days to come. Last summer I worked on a farm, though it may appear somewhat strange to you that a person with one hand could work to advantage as a farmer, yet I find that knowledge is power and it is with a surprise to me at times to find with what facility I can accomplish even difficult things. Last winter I devoted three months to study, but as soon as spring came the warm sun called me to the open fields. I know not why but I love to turn the generous soil, to scatter wide the seed, to watch the peering blades as they come forth, and to meditate on the laws of growth and reproduction. The little birds mate with mate seem to be full and running over with joyous notes, as they flutter hither choosing a place to build their nest & rear their young. I love the noble generous steeds that draw my plow fleet as the deer, graceful in proportion as nature made them their spirits untroke by the whip or spur, but they will come at my call, and look at me with such expression in their large eloquent eyes that I have often wished they could talk and tell me their feelings. I know they love me, and their love is returned with compound interest. I find it is much easier, much better, much more pleasant to conquer by kindness than severity. Though I love farming and intend to follow it in the summer for a few seasons, yet my object is as soon as I can muster

sufficient of the needful to give myself a thorough college course, with the intention as far as I am able to follow in the path you have begun. I hope I have done something, I have circulated your works to some extent here and with one or two exceptions they have not failed to convince all who have read them with care, yet though convinced, such is their abject fear or hypocricy of the majority that will not or dare not let be known what they think, at times my courage fails and I become disgusted with men, all their honor, their love of truth, that manly dignity that distinguishes him from the brute creation, is swallowed up in the whirlpool of speculation. For three weeks past there has been here what is called a revival of religion, meetings have been held every day, and the whole town is stired up in such a manner as I have never seen it before. the farmer has left his plow and the mechanic his shop and all joined in the general commotion, I respect any effort that a man makes to approach his maker, yet I do not see that it makes their minds any freer or their ideas of God purer. Last Friday two ministers came to see me, we had a long talk which only resulted in making me still stronger in my opinions, and to wonder still more, that educated men should cling to doctrines without foundation.

The spring is unusually forward, there is sufficient grass for all kinds of stock, the early trees and shrubs are putting forth their leaves, most of the fruit trees

promise well, but there will not be any peaches here: the wheat looks fine, the most of it is five or six inches high.

Please write me a few lines and believe me,

N. A. Wilcox.

Mendon Augt 2nd 1858.

Mr Parker,

Dear Sir. I thank you most heartily for your letter and sermons, the sermons where very acceptable, and not only to me but ever since I read them they have been going from one family to another through the neighborhood, and as a general thing the truths in them have been acknowledged.

Though sometimes dark clouds sweep across my mind and shut out the light: yet when I look back over the past two or three years I can see a gradual and steady advancing inquiry after truth, much has been done since Spring, the books of yours which I have, have been going steadily from house to house and the desire to read them has been growing stronger every day. I have been thinking lately that we ought to form ourselves into a Society as by that means the bond of union would be closer and more could be done in the way of distributing books and papers to others. I should like your opinion on the subject.

Farming prospects look very discouraging. There is scarce-

by any wheat, and owing to the continued rains, there is much of it sprouting in the shock. Oats are almost an entire failure. Corn that has been well tended promises well, but the most of it is puny and choked up with weeds. I have about 17 acres of noble corn, but in getting it in I wrongfully offended certain persons and they have looked on me and the corn with horror ever since. I had waited long and anxiously to get my corn in the ground, on Saturday it had dryed up so that I could work part of the field, on Saturday night there was about an acre left, on Sunday morning the clouds looked heavy with a prospect of rain before Monday, so I got a friend to help me, and planted the rest of my corn on Sunday morning.

Oh what a hubbub it caused. old ladies threw up their hands and eyes in terrific horror, old gentlemen handled their canes with threatening motions, it furnished a text for few preachers, the young gazed on me with eyes at least a third larger than ordinary, the middle aged to a man have been waiting impatiently for some special interposition of Providence, but no, I am not stricken with desease uncureable, nor my corn blasted to the ground contrary to their expectations and wishes, and I expect prayers. there is no change in nature no special providence in their behalf, unless they consider it was the cause of the long continued and soaking rains which we still have every few days.

Please write soon. From your friend.

Henry A. Wilcox.

30 Wilcox H. A.

Mendon. Mi. Oct 24. 1858.

Mr Theodore Parker

Sir, Wilcox has bin sick is now
bter if i should not recover I should always
think your doctrin right. he wishes a sermon
on immortal life

Henry ~~H~~ Wilcox.

[The forgoing letter was evidently written by another person.]

Mendon Novr 6th 1858

Mr Parker.

My Dear Sir.

I was very sory to hear of
your sickness, and sincerely hope that when you
receive this, you will be convalescent. Should you
die, it would be a severe trial to me, for thou art
near and dear to me: when I stood alone with no
one to encourage or advise, when I almost turned my
back on my native village with the thought of
never returning, I wrote to you, your answer nerved
me for the battle. I determined to stay and if nec-
essary beard the monster Bigotry in his den. I have
never regretted staying. And at the present time in-
stead of standing alone I have powerfull and in-
fluential freinds, and the number is slowly but sure-
ly increasing. It has been the influence of your let-
ters that has encouraged me to go forward and
should they fail the loss to me would be great.

Four years ago by accident I saw and read your Discourse on Religion. Since that time my mind, thoughts and feelings have been undergoing a gradual change, for instance before that time, I was attentually tormented by the fear of Death, Hell &c. Since that time there has been a peace, quietness, a Satisfaction in living, that I would not, (no! could not) be deprived off. I frequently while discussing religious subjects with others, they have said that my belief would do to live by, but it would not do to die by.

The day of trial came, on the morning of the 26th of September I felt that I could not live till morning, my hand being close to the bracket while my friends were absent for a few minets, I with great effort wrote these words on a piece of paper. I die in the belief in which I lived, dated and signed it and placed it with my other papers. When my friends returned I told them I was going to die, and settled up my worldly affairs. The Physician and my friends conversed with me and tried to shake my belief but in vain, my reliance on the infinite perfection of God grew stronger there was no doubt, no fear, but a peacefull happiness came over me. Gradually I lost all consciousness, my body lost its feeling my pulse was gone. I lay in that state for several hours. when contrary to expectation I rallied, for a week life hung in the balance, no one could say which way the balance would turn, part of the time I was conscious and conversed freely with those that

came to see me. my bed was besieged daily by church members and ministers, daily I was urged to renounce my belief, but daily that belief grew stronger and the contrast betwen natural and ecclesiastical religion grew wider and more distinct. At the end of a week my youth and ecelent constitution triumphed and since my convelesence has been very rapid. at the time I write this I am almost well, I am able to walk four and five miles without fatigue.

I am very anxious to hear from you, and hope to see your hand writting on the next letter. I have often been asked whether your Society is a branch of the established Congregational Church, and the meaning of the 28th Congregational Society. I confess to a curiosity to know myself.

From

Henry. A. Wilcox.

From A. B. Farquhar. York. Penn.

York July 7th 1858.

My dear Friend *

Your letter and the accompanying sermons came safely to hand a week or two since, and I cannot forbear writing to express my heartfelt gratitude for them, as they have been of great use to me.

When one is situated as I am, a hundred miles from his parents and friends, in a place proverbial for its immorality and want of refinement; it is essential to his well being, to read occasionally, some high-toned Moral and Religious discourse, to occupy his mind, keep it pure, and prevent him from falling to the level of those around him.

This is (I think) about the most priest ridden place in the country, and as is usually the case in such places, there are also a great many Atheists and Scoffers.

[* May one whom you do not know, be permitted to address you so familiarly? If not, I beg your pardon, but I really feel so much obliged, and so thankful to you, for your kindness to me, that I could not help it.]

I heard a Minister say, "that it is folly for one to attempt to keep himself in the right path, through faith in the love and mercy of God, and hope of heaven"; "that the only way was to hate the Devil, and to fear God's wrath, and his consequent eternal damnation." Or in other words, that Destructiveness

32 Wilcox H. A.

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and Cautiousness are the highest faculties of our nature. As I consider it little better than profanity to sit in church and listen to such doctrine as the above, and hear the name of our Dear God so horribly defamed — I do not go at all: and was it not for having the opportunity now and then of reading a refreshing Sermon, I am afraid that I would relapse into a state of indifference upon religious subjects which would be very dangerous to me.

The Friends Society, (of which I am a member by birth,) has been so bigoted and absurd, as to exhaust itself warring against reform, culture and taste "(shooting at the plumage instead of at the bird", to use the language of an eccentric Minister) and this, with its numerous forms and peculiarities, has estranged me, together with many other young members from the Society.

We renegades rejoice, as you perhaps are aware, in the (by no means flattering) appellation of Hicksory-Quakers. We are not a class to be envied, I can assure you, having left one haven before finding another. Like Noah's Dove, we do not know where to rest, or what will become of us. Some make bad worse and join with the Trinitarians, while others with less Approbativeness, and more intellect and Selfesteem, either remain where they are, or become Unitarians, Universalists, Atheists &c, just as may suit their peculiar constitution of mind: — but it is nonsense for me to talk thus to you, who know so much more

about such matters than I do.
I heard through the Newspapers, that you attended the last annual meeting of Progressive Friends, held in Chester county. What do you think of them, their faith, Manner of worship &c? were you impressed by it?
I have not been able to make up my mind yet, what to think, though from all that I have heard, I do not think that I should like it much. — it is hardly dignified and reverential enough. — and there is too much confusion; however the accounts that I have heard of their proceedings, may have been exaggerated; at any rate I should be much influenced by your opinion.
One of the chief objections that I have heard offered against your style of preaching, is that it is too much of things concerning this life, or in other words that your Sermons are practically useful. How they can reconcile this with what Christ says, viz, that the best way to serve God is to do good to your fellow man, I do not know: It certainly seems to me that it is the duty of every Christian Minister to preach against Slavery, war and intemperance, for they are all so much at variance with religion, that it is impossible for religion to exist while they are.
As I was born and raised in a Slave State, (Maryland) and have been familiar with Slavery from my earliest remembrance, until within a year or two past, my feelings upon the subject are stronger, than I would suppose it possible for even yours to be. Words cannot express my hatred to it: — it seems

to be one of the few things which has no redeeming feature. A feeling of sympathy for, and a desire to free the oppressed, and alleviate their sufferings, must have been born in me: for before I was old enough to think much about it, I used to advise the Slaves in our Neighborhood to run off. telling them that if I was in their place, I would not be a Slave a single day. Mistaken philanthropy I am afraid for even if they had succeeded in getting clear, (which would have been an exception to the general rule) the effect that it would have had upon the freedom and comfort of those left behind, would have been so bad, that it would have more than counterbalanced it.

It is of no use to tell me that the mind of the Negro is incapable of high cultivation. I spent a great part of my Sundays and evenings, from the time that I was seven years old, until I was seventeen; teaching them, and can say from experience, that on account of their docile nature, and persevering industry, they are often more easily taught than the whites. I never once attempted to teach one to read without meeting success. The great drawback upon the education of the Colored race at the South, is that it is positively against the law.

A free colored man in Maryland, was lately put in prison, for the term of ten years, for the crime of having a book* in his house: While this is the case, it is not to be wondered at, that they are not very

* Uncle Tom's Cabin.

"well read".

It is time now for me to bring this rambling letter to a close: I am afraid that it will prove a sad bore to you. Though nothing would give me greater pleasure than to receive a letter from you. I do not expect or wish you to put yourself to any trouble to write one. I know that your time is so much occupied, that it will not disappoint me if I do not get one.

With great Esteem, I am your friend.

A. B. Farquhar.

York

To Rev. Theodore Parker Pa.

Boston. Mass.

P. S. Enclosed you will please find a few postage stamps, for which please send me another copy of your beautiful Sermon of Immortal Life: (if you can do it without inconvenience) as I wish to send it to my father.

38 Evans Wm M.

From Wm M. Evans. Ross. Herefordshire. England.

Edde Cross House.
Ross. Herefordshire. Eng.
July 22d 1856.

Dear Sir, —

I so address you because you really are extremely dear to us well as highly venerated by me. Allow me first of all to thank you, as many others of my countrymen with all their hearts have thanked you, for the sort of wondering delight, the new and strange, almost triumphant sentiment — arising doubtless from a sense of prosperously vindicated Justice, Right and Truth — which the perusal of your writings has afforded me. On my knees I would beseech you — give us more, and more, and more — for we have stomach for them all. I know I should apologize, and do most humbly, for intruding any way upon your notice — for taking up the smallest portion of your precious time — for causing you to pay a single penny for as much as I have got to say! — — I would have managed otherwise, had this been possible — but as things are, I know you will forgive me. The real occasion of my writing was to call your kind (yet sad and grieved) attention to the enclosed article, from our "Spectator" newspaper — a paper noted for its moderation, though I do not mean the spurious moderation which deigns to wink at male

injustices, or compromise undoubted rights because they are less urgent than some others. The subject of the article mightily concerns a very mighty people, your own people, but whose energies are being wasted to their own undoing — and its style, just here and there, almost reminds me of your own: but perhaps this is because I know you have so frequently deplored so many of the very things which it deplores on this account. I know indeed that there are few if any of the sores and mischiefs in the body politic that you have left unprobed — but this in parcels only, as it seems to me, and incidentally, and not as your main theme or special aim. Now we in England here, who love you as our only "bishop" would also have you be our only "statesman": and would to heaven (do not smile) we had you at the helm, our only gubernator for a while! But to revert, Sir, to your own unhappy yet so glorious country, — some of us are fancying that things must either end at last in downright anarchy or else (perhaps not so bad) a short but mere dictatorship! I am not thinking this, and dont believe it: yet the pass that things are come to must be grave indeed, when numbers can be so impressed. Now, what we want from you, Sir, is a long address from one whose slightest word can never fall unheeded to the ground — a veridable book — upon the whole condition of your country, remarks on all its evils, and suggestions for their cure, at least for their assuagement. "A modest expectation, truly!" you will say. Ah, well, — we do not know of any

other man who could approach this task with any chance of some success.

I am, Sir, with profound respect, Your obliged Servant
William Evans.

P. S. I dare scarce ask a single line, though if it cost me pounds instead of pence, I should be glad and proud to get it.)

(Spectator.)

THE UNITED STATES.—It is in startling contrast with our ordinary train of thought about the United States to hear it even whispered as a possibility, that the race of men which inhabits the country is undergoing a process of physical and moral degeneracy; that the symptoms we have accustomed to consider as evidences of growth are really proofs of decay; that the people are, like medlars, rotten before they are ripe; and that a premature senility is the true characteristic of the great Anglo-Celtic Republic of the West. That such a theory should have been started, gives one a shock, which does not pass off when the facts upon which it professes to rest are calmly considered. It is said, for instance, that the bulk of Americans live thoroughly unwholesome lives; consuming inordinate quantities of spiritous liquors from youth upward and at all hours of the day, smoking and chewing tobacco to excess, eating greedily and giving themselves no time to digest their food, always in a bustle and excitement, enjoying neither quiet nor rational recreation nor domestic peace. And how few Americans has any Englishman known of whom he could say that they were genial or happy! what an anxious, nervous, haggard expression of face, is that by which we instinctively recognise an Yankee everywhere! how completely the manner and countenance and figure of the typical Yankee answer to this account of the usual life of the people! Then their women, so remarkable for delicate beauty of tint and grace of figure in early youth, become prematurely old; and this is attributed, not without rational ground, to their mode of life quite as much as to any peculiarity of their climate. The fact at any rate is unquestionable, that the women of the United States cease to be attractive at the very age when Englishwomen attain their highest and most perfect harmony of charms. What if the bad habits of men and women, acting with a climate that tends to exhaust vitality, should really in a few generations have produced a palpable inferiority of physique? The positive assertion of this degeneration would indeed be most unphilosophical on a basis of facts such as are patent to common observation; but that these facts are patent is sufficient to excite the alarm and sharpen the self-watchfulness of all classes of Americans who can look forward to the tremendous consequences of a degradation of the national nerve and muscle through intemperance and bad habits of living. There are, unfortunately, social and political phenomena characteristic of the United States, which, when the thoughts are once set on this track, only too plainly lend themselves to the theory that the country is not improving, however unquestionable may be its advance in numbers, in wealth, in territory, and in political influence. The increase of numbers has been attended with the admission of the lowest class to such a preponderance of political power, and their tastes and opinions prevail so much, that the exclusion of the class most distinguished for wealth, for leisure, and such culture as come from these, is said to be practically complete. A kindred tendency is also asserted to have shown itself of late years in the exclusion even of individuals from popular favour because of their eminent character and talents. However exaggerated such charges may be, the tendency must be somewhat marked to have rendered their assertion and familiar repetition possible. And we know for ourselves, that the vast increase of the United States in wealth and numbers has not been accompanied by the rise of men in art, literature, or learning, who can take rank with the first-class names of Europe in those departments of activity. It would seem as if whatever genius the nation may have had been withdrawn by material pursuits, and all nobler excitements abandoned for the one excitement of making and spending fortunes. It follows as a matter of course, that where fortunes are rapidly made, and rich men are jealously excluded from those spheres of action which employ so much of their energy in Europe, a low mode of expenditure should be common among them; and accordingly, the fashionable classes of American society are more notorious for their luxury than for their refinement or ambition. Then who can fail to note as a significant fact, when we are inquiring into the real progress of the American people, that crimes of violence seem to be held compatible with the character of a gentleman? The mere occurrence of such crimes as the late attack on Mr. Sumner would be nothing. Some of our own fast M.P.'s would probably do the like if they were not restrained by fear of the certain consequences. But in America such acts are lauded by the whole of a great political party, if perpetrated upon an opponent. The ready use of bowie-knife and revolver is characteristic of a large section of the citizens of the Union. Such a phenomenon throws us back into a state of society at once more lawless and more cowardly than any period of our own history. We can recall no time when such outrages as are common in those parts of the United States, and especially, it would seem, at Washington, would have been tolerated in England. Evidently, among the lessons the Americans have forgotten, is the habit of controlling their passions, and of regarding a bully, a ruffian, and a brawler, with instinctive abhorrence. What, again, can mark political blindness and degeneracy more strongly than a disregard of judicial integrity? To obtain courts of justice free from all extraneous influence, and judges who would administer the law with firmness and independence, has been the continual object of English patriots; and to have succeeded in this object is one of the glories as it is one of the main safeguards of the English nation. But the American democracy, in its eagerness to have all the powers of the state under its own immediate control, has struggled to undermine this safeguard of liberty; and in the large majority of States the judges are elected only for a short time, and chosen by popular suffrage. The omnipotence of the majority is the one principle for which the predominant class in the Union care: and when the principle is fully developed, the most consummate tyranny the world ever saw will be the result. The facts to which we have thus briefly alluded,—the absorption of the best energies of American society in material pursuits, with a consequent enfeeblement of its purely intellectual faculties; the practical exclusion of the class possessed of wealth and leisure from political influence or any sphere of noble activity; the gradual predominance of the class composed largely of the pauper emigrants of Europe; the depression of all powers in the state that could control even temporarily the will of the majority for the time being; the alarming and disgusting prevalence of crimes of cowardly and ferocious violence,—are symptoms of unsoundness impossible to be overlooked. Might we not indeed assert, especially when we consider the increasing complexity and embarrassment of the Slave question, that of all the progress that the United States has made since it has been an independent nation, its progress towards anarchy has been the most astonishing? Has the nation in fact solved by wisdom and courage any political difficulty? Has it not rather, by the opposite qualities, though placed in circumstances of peculiar advantage, fallen into a state in which friends and foes alike look forward to a dissolution of the confederated States? Comparing it with France or England, can it be said to have shown anything like the same amount of political and social skill in meeting and conquering the difficulties, such as they were, of its position? It behoves those Americans who love their country to think on these things. Of course such a view of the United States is a very partial one. The question is, whether it is true as far as it goes; whether a worse state of culture exists in America to-day, in comparison with that of Europe, than did at some earlier period; whether the manners of the people are worse and their morals worse; whether faction is stronger and patriotism weaker; whether a lower class—lower not alone in wealth and knowledge, but in moral tone, in self-restraint, in true courage—rules the policy and shapes the legislation of the country; whether justice is not more uncertain and less cared for, right less respected and outrage more familiar; whether the postponement of self-interest to the interest of the community is not more rare,—whether, in a word, while the country has been growing richer and more populous, it has not lost much of the virtue that made it independent, and descended to a lower stage of organisation; whether Americans as men are not worse men than their fathers and grandfathers. For our own parts, we have no doubt that if the evil is to be stemmed—if that great nation is to fulfil the ardent aspirations of its founders and of all lovers of liberty—the wealthy classes must gird themselves up to take that part in political action, whatever be the difficulties they have to encounter, which the wealthy classes amongst ourselves take and have ever taken. We have no notion of the patriotism or virtue which will not put its hand to the wheel for fear of soiling its white gloves. A nobler task cannot be put before the jeunesse dorée of any country than lies before the "upper ten thousand" of the United States. Let them at least try to conquer the dragon before they sit down in despair and see their country sink lower and lower. As a mere excitement, it would be better than the salons of Paris; and surely, to turn the destinies of a great republic, to save it from itself, to make it a nation of men instead of a mob of demagogues and their tools, would be glory and honour enough for the most arduous efforts of self-sacrifice. If not, some Cæsar will know what use to make of demagogues and tools, and *faineants* too, when the hour strikes.

From Geo. P. Delaplaine. Madison. Wisconsin.

Madison. Wisconsin. Saturday
August 23rd 1856.

Rev Theodore Parker
Boston Mass.

Respected Sir,

A friend of mine, with whom you may possibly be acquainted Prof. Edward Daniels late Geologist of this State, a year or so ago, placed in my hands a work by yourself entitled "Ten sermons on Atheism and Deism" and as I have recently made several unsuccessful efforts to obtain a copy (the one I had being merely loaned for a couple of days) I beg the favor of you if it is not too much trouble to request the publishing house in your City to send me a copy of said work, and also so that you will give me the title and price of the different works you have caused to be published.

The cost of the ten Sermons will be immediately forwarded to the house, as soon as I ascertain the same.

Yours with great esteem.
Geo. P. Delaplaine.

Madison, Wisconsin Sept 24. 1856

Much Esteemed Sir,

Accept my thanks for your obliging letter of the 28th ultimo. just received, and your kind-

40 Evans W

other man who could approach this task with any chance of some success.

I am, Sir, with profound respect, Your obliged Servant,
William Evans.

P. S. (I dare scarce ask a single line, though if it cost me pounds instead of pence, I should be glad and proud to get it)

(*Spectator.*)

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The fact at any rate is unquestionable, that the women of the United States cease to be attractive at the very age when Englishwomen attain their highest and most perfect harmony of charms. What if the bad habits of men and women, acting with a climate that tends to exhaust vitality, should really in a few generations have produced a palpable inferiority of physique? The positive assertion of this degeneration would indeed be most unphilosophical on a basis of facts such as are patent to common observation; but that these facts are patent is sufficient to excite the alarm and sharpen the self-watchfulness of all classes of Americans who can look forward to the tremendous consequences of a degradation of the national nerve and muscle through intemperance and bad habits of living. There are, unfortunately, social and political phenomena characteristic of the United States, which, when the thoughts are once set on this track, only too plainly lend themselves to the theory that the country is not improving, however unquestionable may be its advance in numbers, in wealth, in territory, and in political influence. The increase of numbers has been attended with the admission of the lowest class to such a preponderance of political power, and their tastes and opinions prevail so much, that the exclusion of the class most distinguished for wealth, for leisure, and such culture as come from these, is said to be practically complete. A kindred tendency is also asserted to have shown itself of late years in the exclusion even of individuals from popular favour because of their eminent character and talents. However exaggerated such charges may be, the tendency must be somewhat marked to have rendered their assertion and familiar repetition possible. And we know for ourselves, that the vast increase of the United States in wealth and numbers has not been accompanied by the rise of men in art, literature, or learning, who can take rank with the first-class names of Europe in those departments of activity. It would seem as if whatever genius the nation may have had been withdrawn by material pursuits, and all nobler excitements absorbed for the one excitement of making and spending fortunes. It follows as a matter of course, that where fortunes are rapidly made, and rich men are jealously excluded from those spheres of action which employ so much of their energy in Europe, a low mode of expenditure should be common among them; and accordingly, the fashionable classes of American society are more notorious for their luxury than for their refinement or ambition. Then who can fail to note as a significant fact, when we are inquiring into the real progress of the American people, that crimes of violence seem to be held compatible with the character of a gentleman? The mere occurrence of such crimes as the late attack on Mr. Sumner would be nothing. Some of our own fast M.P.'s would probably do the like if they were not restrained by fear of the certain consequences. But in America such acts are lauded by the whole of a great political party, if perpetrated upon an opponent. The ready use of bowie-knife and revolver is characteristic of a large section of the citizens of the Union. Such a phenomenon throws us back into a state of society at once more lawless and more cowardly than any period of our own history. We can recall no time when such outrages as are common in those parts of the United States, and especially, it would seem, at Washington, would have been tolerated in England. Evidently, among the lessons the Americans have forgotten, is the habit of controlling their passions, and of regarding a bully, a ruffian, and a brawler, with instinctive abhorrence. What, again, can mark political blindness and degeneracy more strongly than a disregard of judicial integrity? To obtain courts of justice free from all extraneous influence, and judges who would administer the law with firmness and independence, has been the continual object of English patriots; and to have succeeded in this object is one of the glories as it is one of the main safeguards of the English nation. But the American democracy, in its eagerness to have all the powers of the state under its own immediate control, has struggled to undermine this safeguard of liberty; and in the large majority of States the judges are elected only for a short time, and chosen by popular suffrage. The omnipotence of the majority is the one principle for which the predominant class in the Union care: and when the principle is fully developed, the most consummate tyranny the world ever saw will be the result. The facts to which we have thus briefly alluded,—the absorption of the best energies of American society in material pursuits, with a consequent enfeeblement of its purely intellectual faculties; the practical exclusion of the class possessed of wealth and leisure from political influence or any sphere of noble activity; the gradual predominance of the class composed largely of the pauper emigrants of Europe; the depression of all powers in the state that could control, even temporarily the will of the majority for the time being; the alarming and disgusting prevalence of crimes of cowardly and ferocious violence,—are symptoms of unsoundness impossible to be overlooked. Might we not indeed assert, especially when we consider the increasing complexity and embarrassment of the Slave question, that of all the progress that the United States has made since it has been an independent nation, its progress towards anarchy has been the most astonishing? Has the nation in fact solved by wisdom and courage any political difficulty? Has it not rather, by the opposite qualities, though placed in circumstances of peculiar advantage, fallen into a state in which friends and foes alike look forward to a dissolution of the confederated States? Comparing it with France or England, can it be said to have shown anything like the same amount of political and social skill in meeting and conquering the difficulties, such as they were, of its position? It behoves those Americans who love their country to think on these things. Of course such a view of the United States is a very partial one. The question is, whether it is true as far as it goes; whether a worse state of culture exists in America to-day, in comparison with that of Europe, than did at some earlier period; whether the manners of the people are worse and their morals worse; whether faction is stronger and patriotism weaker; whether a lower class—lower not alone in wealth and knowledge, but in moral tone, in self-restraint, in true courage—rules the policy and shapes the legislation of the country; whether justice is not more uncertain and less cared for, right less respected and outrage more familiar; whether the postponement of self-interest to the interest of the community is not more rare,—whether, in a word, while the country has been growing richer and more populous, it has not lost much of the virtue that made it independent, and descended to a lower stage of organisation; whether Americans as men are not worse men than their fathers and grandfathers. For our own parts, we have no doubt that if the evil is to be stemmed—if that great nation is to fulfil the ardent aspirations of its founders and of all lovers of liberty—the wealthy classes must gird themselves up to take that part in political action, whatever be the difficulties they have to encounter, which the wealthy classes amongst ourselves take and have ever taken. We have no notion of the patriotism or virtue which will not put its hand to the wheel for fear of soiling its white gloves. A nobler task cannot be put before the jeunesse dorée of any country than lies before the "upper ten thousand" of the United States. Let them at least try to conquer the dragon before they sit down in despair and see their country sink lower and lower. As a mere excitement, it would be better than the salons of Paris; and surely, to turn the destinies of a great republic to save it from itself, to make it a nation of men instead of a mob of demagogues and their tools, would be glory and honour enough for the most arduous efforts of self-sacrifice. If not, some Cæsar will know what use to make of demagogues and tools, and *faineants* too, when the hour strikes.

From Geo. P. Delaplaine. Madison. Wisconsin.

Madison. Wisconsin. Saturday
August 23rd 1856.

Rev. Theodore Parker
Boston Mass.

Respected Sir.

A friend of mine.
with whom you may possibly be acquainted —
Prof. Edward Daniels late Geologist of this State,
a year or so ago, placed in my hands a work by
yourself entitled "Ten sermons on Atheism and Deism"
and as I have recently made several unsuccessful
efforts to obtain a copy (the one I had being merely
loaned for a couple of days) I beg the favor of you if
it is not too much trouble to request the publishing house
in your City to send me a Copy of said work, and al-
so that you will give me the title and price of the
different works you have caused to be published —
The cost of the ten Sermons will be immediately
forwarded to the house, as soon as I ascertain the
same.

Yours with great esteem.
Geo. P. Delaplaine.

Madison, Wisconsin Sept 24. 1856

Much Esteemed Sir,

Accept my thanks for your obliging
letter of the 28th ultimo. just received, and your kind-

ness in forwarding a Copy of the work I desired, for which I enclose herein $1.54 to cover cost and the postage you have advanced.

Prof. C. Davids home address is Ripon, Marquette Co. Wisconsin: — He is at present at the East as I see by a resolution recently passed at a meeting at Albany, that he and two other gentlemen were appointed to have an interview with the President and urge his intervention (?) to prevent further outrages in Kansas. A company of 60 able bodied, hardy Emigrants have been organized at his town, and are awaiting his return to lead them to the prairies of Kansas— The pro-slavery party are leaving nothing undone to carry this State for Buchanan, and they have all the Irish and German population with them, while the Republicans confident of success, are remaining quiet and rather inactive.— The State will probably go Fremont by about 4.000 majority.

Your excellent writings have done me much good; and I have pleasure in subscribing myself your admirer and friend,

G. P. Delaplaine.

Madison. Wisconsin. May 22nd 1858.

Rev. Theo. Parker, Boston

My dear Sir,

A short time since I had the pleasure of receiving through the post, a

speech delivered by you in January last, upon the "present aspect of Slavery in America, and the immediate duty of the North", the perusal of which interested me deeply, and inspecting from its superscription that the valuable gift was bestowed by yourself, I sit down to thank you for the generous favor.

I was in Boston the latter part of February, and had the satisfaction of hearing your discourse upon the moral condition of the Commonwealth of Massachusetts, and on the Wednesday following called at your residence, to personally acknowledge the many benefits I had received from a perusal of your various printed sermons and miscellaneous writings.

I approached your house with much timidity — There seemed a great impropriety in trespassing for even a few minutes upon time so honestly, energetically and efficiently devoted to the greatest of all human concerns; and when the servant informed me that you had stepped out for an exercising walk, the failure of meeting you seemed proper, altho' I would have dearly enjoyed a brief interview.

During a week's sojourn in your lovely city, I was confined nearly the whole time to my room with influenza, and at my convalescence a telegram from home, faced me to a sudden departure, and I was disappointed in my expectations of visiting the different localities replete with historic interest or encountering any of the "solid" men that have made the State and city celebrated throughout the world, as you remarked for its

morality and intelligence -

Excuse me for saying (and do not suspect me of sycophancy or flattery, for we shall probably never meet again in this world, and have nothing to expect in the way of rewards) that I dearly love you, and with an affection strengthened by years of acquaintance. I sat down to the perusal of your discourse upon the death of Webster several years since, with the most intense prejudice against the author, whom I had been accustomed to regard from common report, as being an intolerant bigot. I finished it with entirely reversed opinions, and was astonished to find, particularly in a divine, so much truth, independence and manliness. Since then I have been constantly becoming better acquainted with you, and have secured such of your printed thoughts, as I could obtain. The effect of this perusal has I hope, been most salutary. A false and ridiculous theological belief, forced upon me in youth, embittering my whole life, with fears for the dreadful future, and "belittling my intellectual powers", has given place to a juster conception of the infinite Father and Mother: and now disenthralled from the fears of punishments to be inflicted here and hereafter, by an angry and revengeful God, and the cruel separations to occur between present cherished friends, in the future, I can calmly go forward with nobler motives exerting myself to be a better father, neighbor, and husband, more manly, honest, benevolent and tolerant, than

the hundred men and women who sought your conversion, ever thought of urging or advising.
In one of your discourses you mention the wonderful change occurring in the reflecting world, and the softening down of the coarse, rough and cruel tenets so long advocated by professors of the popular theology.
The cheering change is becoming quite manifest here in the west, and persons who have had the temerity or honesty to step beyond the illiberal disciplines and nonsensical creeds and forms of the protestant churches, are even tolerated in social society and treated with common respect, the reverse of which was the case not more than two or three years since.
It almost seems impertinence in me to address one so learned and elevated, yet I have supposed if you were so kind as to remember me by forwarding your interesting speech, it would not be unwrong to learn that an humble individual at this great distance, appreciates your noble efforts in behalf of priest ridden or slave bound humanity.

Your young and strong friend Professor E. Daniels, our State Geologist frequently calls upon my family. He has worked fearlessly in the Cause of Kansas, and accomplished much, particularly in publishing the resources of that fertile territory, and in forwarding freedom loving emigrants.
If you ever come to our City, pray allow us to entertain you during your sojourn — We have an elevated and healthy locality, plenty of room, and shall feel

pleased in endeavoring to make you ~~contented~~ comfortable and contented.

I have a desire to procure all of your discourses that are printed. Will you have the goodness to request the publisher of your sermons to forward them to me, from time to time, as they are printed, and to inform me what sum I shall forward to be placed to my credit, to meet their receipt during the year.

Earnestly hoping that our heavenly father will permit you to continue in your usefulness many years, and that sweet tranquillity of mind which succeeds noble efforts, will always remain with you. I subscribe myself truly and cordially

your attached friend,

Geo. P. Delaplaine.

Madison Wisconsin Nov 24th. 1858.

Rev. Thos. Parker
Boston Mass.

I congratulate you my dear Sir, with all my heart upon your restoration to health, and I devoutly join with, I trust, a numerous army of true men, in thanks to the almighty for your continuance upon earth, just now. When there seems to be so great a demand for capacity, honesty, and courage necessary to combat religious and political error, — the tyranny of party, and oppose the

nefarious schemes of the prostituted tricksters in or seeking important official places, before it may be too late, and our national independence and honor crushed forever.

We know how constantly and intently you labor. Pray be considerate of your health, and do not in your zeal to effect great good, over tax your energies, and hazard the permanent injury of your faculties.

I believe you would experience immense physical benefit, by a sojourn in the dry and stimulating atmosphere of Wisconsin: and hope when winter is past, you will seek recreation in the west, and permit your humble friend to contribute to your comfort for a couple of weeks or so, if you should find our city pleasant for you.

I enclose to you a newspaper containing a speech recently delivered at Milwaukie, by a young german, scarcely 27 years of age; the tone of which I believe you will admire.

Professor Daniels is engaged in geological explorations for our State. He had worked nobly for the cause of the party, lately so successful in the State.

I salute you, with sincere esteem,
and remain your humble servant,
Gen. P. Delaplaine.

48 Delaplaine G. P.

Madison, Wisconsin. Jan 30th 1859

Rev. Thos. Parker
Boston.

Estimable friend.

Again the telegraph startles us with the announcement that a relapse has occurred, and you are once more prostrated by illness — and that you would soon leave the field of your long labors, and seek rest and benefit in a southern clime.

I feel like a child about your departure, and can weep for the bodily sufferings you have to endure. But the Infinite Father is with you and you are happy. I am glad I am to live so long in this new life, which under your teachings I have so lately commenced, and that you will live so very, very long — — — I shall see you some time, and then I will tell you how much I have loved you — how I have cried over your writings, and what sorrow I have felt at the ignorance of men in relation to your doctrine and personal character.

You dont know how much good you have done — The seed is springing up and bearing fruit all about us. Professors connected with our University and other educated and intelligent men, come to me for your books, and I am rejoiced to see conversion to the Natural Religion occurring in several instances. The future is big with hope. When you

and I shall have passed away, another generation will revel in the delightful truths which now are only partially understood by man. How happy you must be when you reflect how manly you have been, and how zealously and fearlessly you have advocated the truths you have for so long a time been promulgating.

If you improve in health, pray let me hear from you. I join with the thousands who are hoping for your speedy recovery.

Sincerely and affectionately yours
Geo. P. Delaplaine

Madison Wisconsin. Saturday Nov. 4th 1860

Rev. Theodore Parker.
Rome. Italy.

My dear Sir.

It appears from the correspondence to the N. Y. Times from Rome, that at the 18th ultimo, you were a resident in that City "improved much in health, though suffering from the effects of the late dismal weather."

Every item of intelligence concerning you, now that you are an invalid, and separated from us by so many miles of tossing ocean, possesses much interest, and hope is again buoyed up when we hear of your probable restoration to health, and we rejoice in the prospect of your physical comfort, and of benefits that may yet flow to us through your voice or

pen. I felt much delicacy in obtruding upon your quiet or privacy: but then on reflection suspected it might not be unsavory for an invalid to know, that warm and true friends, kept him in fresh remembrance, and watch with keen solicitude his progress in health seeking.

But you will, we trust, soon come back to us: and again will your written counsels come bringing joyfully, comforting and strengthening by the great truths you proclaim, legions of friends in this far west, who have never seen the Author.

In the latter part of January, Mr Emerson visited us in his western tour. and gave us a lecture upon "Manners" which was exceedingly interesting and instructive, and well received.

The Revd Edmund H. Sears, Unitarian. of Wayland Mass:, a cousin of my wifes is at present our guest. He speaks of you with the tenderest feeling, and seems quite indisposed to chide us for our heterodoxy.

I left him an hour since. engaged in your "Experience as a Christian Minister," in which he appeared much interested.

If time and inclination permit, pray send a few words, that your little army of friends hereabouts, may know your condition of health &c.

The Heavenly Father comfort you.

I remain your deeply grateful friend

Geo. T. Delaplaine.

From Thos G. Barnard. Norway. Maine.

Norway Me. March 27th 1853.

Dear Sir

I trust you will excuse my boldness in addressing you at this time, in this manner, After you have learned the reason. I came to Boston some seven years ago a stranger, having left a comfortable home, Parents, Brothers and sisters whom I loved, and by whom I was beloved. It was some distance to Boston and also under another form of Government, and my friends were very solicitous on my behalf lest I should be led astray by the evils that exist in large Cities: and my Mother and Father gave me many and faithful warnings against bad Company and evil influences, which would be calculated to lead my mind astray and traduce me from the Paths of Right and Duty. For to them duty was put before expediency and Love of God far higher than love of gold, and I never call to mind their exhortations, prayers and Benedictions, but I thank God he gave me such parents. I then belonged to the Methodist Church, as also did the most part of our Family, and when I came to Boston I sought and found the Wesleyan Methodist Church then small, now grown up, and found men among them, good Men who took an interest in me; they were men of intelligence in Matters of Theology, Politics &c, also strongly Anti slavery: there were also some noble minded Women, whom I shall always remember

with fulings of Gratitude and Admiration. these men and women were anxious to impart what they possessed of Truth and knowledge to us who were ignorant. and I used to be much intrested and benefitted by this society. After working in Boston a few Months. I went to work with a Young Man whom I found to be a great friend: such men are not very plenty among Mechanics in Boston. Men who will advise and instruct a Foreigner as you will remember I was: he was a Yankee and a More Noble Generous Man I never have known: although not religious in its strictest sense yet had a Religious turn of Mind and good moral Sentiments: he was a regular attendant at your Meeting. and used to talk to me a good deal of you, and wished me much to go. but my views of Infidels as they termed you and the opinions of my Brethren in the Church who although they thought you a very Sincere Man thought your doctrines very dangerous. After some time however I went. I was much, ~~I was much~~ pleased with your sermon. but on reflection I trembled lest I should believe the doctrines which seemed so reasonable and consequently so dangerous. as I had always been taught to believe that Human reason was at least a very dangerous guide. I did not go again for some time. Meanwhile I was led to examine the subject of slavery as it exists in this country, being brought in contact with it in church. and my Mind while investigating that Subject under

-went a change on the subject of religion: things that had always appeared to sacred and true to be questioned, now I asked were they correct and true. I asked was it not wrong - but to be brief, I became quite sceptical, and in throwing of superstitious error and bigotry, I also threw away my watchfulness, and became reckless and also miserable. My Brethren in the church were much grieved at my course, and laid it all to the change of views, and on the whole I felt condemned within myself. I felt quite miserably, and could not remain in that long (with all the teaching of my Father and Mother from my childhood up) coming back with double force: the result was I returned to my first opinions for refuge from my misery. I found much cause for prayer and watchfulness, and as I became more Bigoted and Sectarian than before I thought your opinions wrong, and used to persuade my friend from going to hear you. I seemed to watch with particular care my promeness to question this or that and took matters in religion for a time pretty much for granted: but he who Guides his erring children through many strange paths still drawing them nearer and nearer to himself was with me. and I thought again in a more calm and reason of my late fall. I enquired the natural effects of such and such views, and I was led to see the rock on which I split. And then I set to work and in casting off error and bigotry and slavish fear which held me in Bondage, I clung more tenaciously to that love and sympathy which made

me strong and Free. I no longer doubted that the Great and Good God, loved all his children without respect to church creeds, error or even vice. No longer believed he could not hear the sincere and humble prayer except through the medium of another. I felt that Jesus was not to be worshipped but imitated. and felt that if I with love so small and strength so little could embrace the whole Family of Man helping them in their error pain and misery, what must be the Great Love wherewith the Father loved them. I learned to look upon God as my Father. and to love him without fear. I felt strong in faith that he did all things well, and would ultimately bring us all to a full knowledge of his will concerning us. I had more hope for my erring Brethren. I felt that Nothing stood between me and my God, that I was indeed freed from the bondage of fear. I sought for truth and found it. I felt that I must look out my own Salvation consequently I was careful to keep my every days life as pure and holy as I could, feeling that every sin made me weak, hindered me in my growth in righteousness. and I think in all truth I can say, that those were the best and happiest days of my life. I sought your meeting as a hungry man seeks for food, and your words were my daily experience. Your sympathy was soothing to my mind, and I went home renewed in love to God and Man. I married and my wife and I attended your Meetings constant-

ly. I often wished I could have had a personal interview with you, but felt rather backward in accepting your kind invitations. I have long thought of writing you, but have put it off from time to time, until now I fear I have been tedious in what I have said, but you will excuse it. I have heard you often since I left the city which is 2 years ago. I was there at the opening of the new Hall: and while I looked around and saw many of the time serving and Money hoarding of your city. I rejoiced not at the beautiful audience or the Glorious hall, but that you and all those was enabled to speak such glorious words of Truth and righteousness. May God bless you and yours for your labor of love, and may you long live to enjoy the fruits of your labor is the sincere desire of your Friend

Thomas G. Barnard.

Should you be able at any time to give a few lines without inconvenience, I shall be very much pleased.

561 Bigelow G. T.

From Geo T. Bigelow Esq. Boston.

June 5th 1833

My dear Sir.

I read your letter upon the subject of our last conversation, with no small degree of regret, because I was sorry to find, that you had been obliged to resort for the vindication of your cause - to the frailest and least honorable of all weapons - viz - Ridicule. In the haste and ardor of oral controversy, such a course might be susceptible of publication and excuse - but in the solitude and quiet of the closet -, when the mind is calm and the feelings tranquil - to place deliberately up on paper, so gross a tissue of ridicule and raillery - argues, either, a lamentable weakness in the Cause which you have undertaken to defend, - or a want of candor and fairness, of which, I freely confess, I believe you incapable - You know as well as I do, that the subject upon which we are at issue is one, to the discussion of which we should come with open minds and willing hearts - animis opibus que parati: - free from the dominion of the tyrant - prejudice -, unshackled by preconceived opinions - and with a sincere and earnest desire to arrive at results -, which shall satisfy the cravings of reason, - dispel the darkness of ignorance, confirm a wavering and uncertain faith - and strengthen, purify and elevate our ideas of the wisdom, good-

ness and beneficence of the Deity - Can these ends be obtained, by aiming the shafts of wit at the opinions and reasoning of your opponent - by meeting his arguments - at one moment - with contemptuous irony, and at another -, with a rapid sneer -? Oh! no - ought you not, rather to dispose the dark cloud of scepticism by the bright sunlight of reason -, and meet the cold ice of infidelity by the benign rays of truth -? ought you not to illustrate the truths and virtues of the Christian religion - if any it has -, so as to make them attractive to the unbeliever, - rather than to drive him from investigation by ridicule and reproach -? In a word - which do you prefer, a faith founded upon prejudice, apathy and ignorance - or a doubt which arises from the spirit of free inquiry -, and from a desire to know and believe the truth; and would you stifle ~~any~~ such doubt by raillery - and cherish every such faith, as the source of peace, happiness and joy?

I trust you will pardon the freedom with which I have spoken of your letter - as it is the only apology I can offer you - for declining to enter into a formal refutation of the positions you therein assumed: - although, I confess, that it seems to me, it would take but few words to convince you, that you have drawn a parallel, where none, in fact exists - and assumed objections which have never been made -

If I am a skeptic -, it is because - I find that the Bible, - the <u>corner stone</u> of your belief - cannot be measured by the square and compass of reason.

nor be weighed in the balance of truth and love.
But still, I am confident, with all my doubts
and all my errors of opinion thick upon me,
that I can worship my Creator with as sincere
and heartfelt a devotion, as you can –, with all
your faith – and all your systems of theology – for
I kneel at a shrine –, not made with hands, – nor
fashioned by human ingenuity, – while you bow
at an altar," so cropely indented, and whimsically
dove-tailed", that it appears, what in truth it is",
the museum of absurdities of every nation, sect and
age –

Lord Chesterfield, on a certain occasion, after expres-
sing an opinion which partook somewhat of heresy –
requested his son to "keep the secret for him – as if it
was known – he would be attacked by every tasteless
pedant and senseless divine in England –"
Allow me to make the same request of you –, in
regard to the sentiments with which I have recently
made you acquainted – I have too much respect
for the feelings of friends, and for the opinion of
the world – to make a public declaration of my
opinions.
Notwithstanding our difference of belief, I have
the happiness of subscribing myself, with great
sincerity, your friend

Geo. T. Bigelow.

From Wm H. Collins. Lasalle Illinois.

Lasalle Illinois April 16th 1853.

My dear Sir,

I write at a venture - To my own thought it seems a matter of doubtful propriety for me to address you. But my object is not personal: were it so, I would esteem my conduct informal to the degree of impudent obtrusiveness.

I am a teacher of religious truth, and am quite dissatisfied with the church organizations as I find them. Their tests (no tests) which bar entrance into the churches are obnoxious to me. I am very young in years, and very popular as a religious thinker, and I expect to have an organization better suited to my taste. I like exceedingly the way upon which you proceed: but my information is limited and not exact respecting it. I would like to know more of it. If you have printed documents, it would be a kindness from you to me, to receive one which would be requisite to answer my need - If you have not such documents let this letter pass unnoticed. I think that the influence of your mind upon mine, has enabled me to roll up my sleeve one or two folds higher, and work with freer hand.

Acknowledging myself guilty of a profane intrusion upon the sacred privacy of a man of thought,

I am yours, respectfully.

Wm H. Collins.

From Mrs Rebecca G. Curtis. Boston. Mass.

My dear Friend,

In returning the books, you so kindly lent my dear Lizzie, I feel as if I must add a few lines, to tell you, the comfort your words gave me on Sunday.

When I see you, I feel so much, I cannot say half I wish: but I do want you to know, that if it had not been for your ministry among us, I fear I never could have felt as I now do, in giving up my darling child.

When you first came to Boston, I was not settled in my religious views: I wanted to believe as I now do, but hardly dared to, brought up as I had been partly under orthodox influences: but you convinced my reason, and thereby helped me to find a foundation to build my belief upon.

Ever since I returned from the country, I felt that this great trial was before me, but I did not think so soon. — Sunday after Sunday have I left church, strengthened for what was before me: your prayers were always a consolation, and many words of comfort were given to one, whose struggles you knew not of, but would have sympathised with had you known.

To give up my dear child, and to give her up willingly seemed at times more than I could do: but thanks be, that my prayers for strength and faith

were answered: and I cannot feel that the hopes which now cheer me and the strong feeling that I shall ~~be~~ again be re-united to my child, can ever be taken from me —

I have just had a letter from Mr Rothe, in which he says. "When you see Mr Parker give him my warmest thanks, for his friendly blessing words. His views are not mine, tho' I perceive what a blessing such belief must be to those who stand at graves — but his words were to me the words of a noble-hearted man, the words of a friend, who feels with us, and I deeply feel their value" —

Now I wish this great sorrow might be the means of his having clearer, happier views of the future — I shall not be able to be at church tomorrow, tho' the spirit wishes it, the body forbids —

Truly your friend

R. L. C

Saturday afternoon

April 9th 1853.

62 Curry J. S. M.

From J. S. M. Curry Talladega Alabama.

Talladega. Ala. Apr. 11. 1848

Dear Sir,

In the "Merchants Magazine" for this month, I find a complimentary notice, of a Letter, addressed by you "to the People of the United States, touching the matter of slavery". As that delicate question is peculiarly interesting to us, as affecting institutions, closely affiliated with our political and social polity; and the laws forbid, and public opinion condemns, the extensive circulation of such publications, in our midst, you must pardon the liberty I take, in requesting from you, a copy, by mail of the pamphlet. Of course I should not make such a request, if I could obtain a copy otherwise. It will afford me pleasure, to remunerate you, by any plan suggested, for your trouble and expense.

I am a native born southerner, and my predilections and affections cluster around the home of my nativity, yet I trust, I do not see through a glass so darkly, as to be blinded to the obvious evils of our system - I have no hesitancy in saying, that many of our best and purest citizens deprecate the existence of slavery, but the palpable impracticability of the mode suggested for emancipation, and the virulence of the Anti-Slavery opposition in the North, have done nothing to facilitate the consummation

so devoutly wished for, by our brethren of the north.

Calm statements, as from brother to brother, addressed to our reason fortified by facts, and substantiated by figures, will obtain an entrance and effect a lodgment, in minds hermetically sealed, to the grosser appeals, to the passions and prejudices. The furor and mad ambition of some of our northern fellow citizens, rivalling if not exceeding the Iconoclasts, in reckless disregard of public and private rights, are violative of every principle of that humanity and love, which form the burden of their discourse and song.

When a kindlier and more Christian spirit prevails, a reformation may be hoped for — when the assumed advocates of free labor and free soil make their mission one of benevolence and philanthropy, you may hail the advent of a more auspicious era.

Whether I shall agree with, or be convinced by your "Letter", allow me, in advance, as one to whom perhaps, you never expected, that your child of toil and prayer would reach, to thank you, for the Samaritan spirit, which it is said you have exhibited.

Satis superque. I only intended to make a request. As a young man, just entering life, I need & seek instruction — Yours respectfully,

J. S. M. Curry

Theodore Parker

Boston.

From James Densmore. Elkhorn. Wisconsin.

Elkhorn. Walworth County.
Wisconsin. June 21st 1858.

I wish to read, in full, your Sermon on Religious Revivals. I send 25 cents to pay for mailing to me some newspaper copy of it. I have tried to get it, but have found only extracts from it.

I wish to pay you the tribute which a true soul owes to earnest thought, the world over. I am a Materialist. I have studied the subject much, and think I understand why I am so. I cannot conceive it physically or naturally possible for a Spirit to exist. You are a Spiritualist: are dubbed Reverend, are a preacher of Religion, and claim as I understand it to be a follower of Christ. But, yet. I have never seen any production of yours, that did not fill my soul with deep, earnest gladness and satisfaction. I therefore pay you earnest, sincere homage — the homage which the weak owes to the stronger, and which earnest thought always loyally pays to progressive, vital truth. Sirs, I have not sat weekly under your preaching — am not familiar with your daily thought — but I yield a fervid, accordant response to all I have seen of yours.

And I do this the more persistently because it is so rare to find a public man a whole man. The

country affords some genius, talent in plenty, but magnanimity in small quantities. Garrison and Phillips have genius. I do not know that I have much fault to find with them, but I have thought they are a little circumscribed by the fences of the public opinion of the Past. Beecher has some genius, much talent, great eloquence, but he impresses me, in almost all he does, that he is an arrant hypocrite. He never denounces a sin, till opposition to it has become "respectable". I saw a long communication in the Independent, unebuked, from a Congregationalist of Ohio, saying that popular opinion, in the North had become so strong against Slavery that it was time the Church took steps for purging itself of all connection with it! He professes to be a literal follower of Christ, in the popular theological sense, has a big salary, owns (by gift) a good farm, and yet resorted to trickery to get rid of an agreement to lecture for $100 a night, and to close one for $125 a night, for a fortnight's western tour, two years ago. I dwell more upon him, because he is a hero of reformers. He professes to be a devotee of Freedom, yet none could nor would be bitterer than he against it, outside of the sects he travels in. I do not know, even whether you support entire Freedom - in the principle of "Individual Sovereignty", and each being a law unto self. It has pained me to see the Boston Investigator, with which I agree theologically, so narrow, so bigoted, so sectarian, and so Yankeish on all other

subjects but its hobby. It has pained me to see the Independent, with which I agree in many respects, so liberal in some things, and so illiberal in others. But I have felt no pain of this kind in any thing I have seen of yours. And in paying my homage, I will not stop to inquire into all the minutiae of your social creed. I will not ask whether you believe "what God joins together, let no man put asunder", nor whether you really believe God joins all the men and women, whom the justice or the priest pronounce put together. You said once that the human reason is the highest authority or standard that we have: and this proposition covers the whole ground. I have never seen any indication of your hesitating or being more vehement because public opinion frowned or urged you on. And I worship the pond of this stringency.

James Densmore.

de Roper

See Letters of Mr de Roper on 293 page

From M. de. Roper. Paris

Paris 18th Feby 1851.

Dear Sir –

I have not forgotten or misled your much esteemed letter of the 4th Feby 1849: I have it before me at this moment, and perus again very attentively.

Presuming that you well recollect what you wrote in it, I think it is useless to repeat its contents.

I was really sorry to see that you considered of little or no importance the catholic movement which now takes place in the United States; but hope that after all the events which have, since the date of your letter, shown to us in Europe the power of the church, you may have come to the conclusion that catholicism is yet a most powerful association, and that it will in the course of time put in very great peril the free institutions of your happy country.

It may however be well to submit a few reflections, that you may take them in due and timely consideration. My social position prevents me from disclosing all the information that I have from the Court of Rome: but I can assure you that the church is gaining ground most astonishingly in all the countries of Europe, and very particularly in France: and that in the United States, it will soon very soon become the most active demolisher of your republican institutions. We must not forget that we live in an age, when men pay no very serious attention to re-

religious principles: yet as it is fashionable to appear religious, the easiest way to pursue is to follow, with or without belief the religion of our fathers. What an immense advantage for the catholic church!

Let us take for instance the french nation, the most civilized of all the catholic countries — All the men of high standing, all the rich men have made their first communion, before which a handsome present was made to the clergyman who taught them the catechism and confessed them: they all confess or make believe that they confess before their marriage, and kneel before the curate to receive absolution: they marry during a splendid and costly mass; they are taken after their death to the Parish, where solemn funeral services are sung by a numerous clergy well paid on the occasion; at all these ceremonies the plate or purse is handed round, and pride compels every assistant to give something. To say nothing of the ceremony of baptism, where the clergymen who officiates is paid with gold.

The middle classes immitate the rich and pay handsomely — The poor man attends to the same ceremonies: only as he pays less to the church, he will have but one or two clergymen to attend on him, and there will be no singing. But the church is always paid. Even the family of the poorest workman would consider it an everlasting stain to bury him without first taking him to the church.

The workman in France goes gladly to the hospital in order to avoid spending his savings: or because he has nothing: if he dies in it, his relatives will take him to the church; and if too poor to pay the clergy, they will open a subscription among the neighbors.

The church is always paid —

When in one of these long, tedious funeral services of the Rich in Paris, you happen to sit next to an Athaist, do not attempt to ridicule what you are witnessing, for he and his neighbor the Deist will both consider your language highly indecorous: for as they say, the Church is the speciality of the clergy, who know what they are about, and who will teach the lower Classes to respect our families and our property.

Get these two worthies will, after the funeral, drive to the National Assembly to vote in favour of the strict maintenance of all and every Duty on the first, indispensable Necessaries of the poor and working classes: and during the evening. One (if not both of them) will send his Wife's Chambermaid to the dwelling of the Poor to propose to the Daughter of an emaciated woman to meet him, to lose her innocence and begin her career that will end in public prostitution and the hospital. Well, be sure that both Athaist and Deist give to the church as much as any sincere catholic: and that their wives and daughters pay for many a mass, for many a wax taper, for many a medal, for many an indulgence: that their servant women keep one part of their illicit profit while marketting in order to burn pious can-

dles in honour of the most holy Virgin and Sweet St Genevieve.

Every child who dies after being baptized (were he but 3 days old) must be taken to the church, that the clergy may have some fees — The Vagabonds, the Prostitutes, they all go to church after death, and have made their last communion: they have paid, and will all pay to the church.

At present the Ladies of the wealthy families are all very religious — Ladies of the Aristocracy must go to Mass every day, pay many of the masses they hear: make handsome presents to their confessors: be on good terms with their bishops: invite the curates to their tables and be called very pious. In their room they must have the praying-desk, the rosary, the holy water, the blessed images, the crucifix and whatever may place them in odour of Sanctity. A Lady may not be virtuous: but she must confess and appear to be very pious. After the ball, see how devoutly she kneels, dressed just as she spent the evening, with naked shoulders and breast, while her chambermaid opens for her some favorite novel of the day.

The fact is that all Clases of Society in France, either from political motives, from devotion, from weakness or hypocrisy, all protect or encourage the church.

And in the meantime the clergy make the greatest efforts that could be imagined: the new generations are taught to believe: the Catechism is recited most carefully in all the Parishes and convents, where the children are caressed and encouraged, and where every

truth taught them is enveloped in bigotry and superstition. Children of all classes go to the catechism several times a week; and they learn more nonsense and church party spirit than good Morals — Poor children, they are completely demoralized! —

The government in France pays every year nearly 39.000.000 francs for the catholic clergy and worship: and it has been ascertained that all the above-mentioned ceremonies, with the chairs and other items give the church at least 75.000.000 francs more. The number of convents is augmenting daily and they are becoming quite rich.

In the interior of France, all the practices of the good old times of Spain are now in vogue —

The influence of the clergy in the national Assembly is now so great that a member who proposed to pass a law authorising the Mayors to marry the catholic clergy disposed to quit the church, was not even allowed to finish his speech — Yet this Member did not allude at all to the religious marriage —

So much of France — Now, were I to write about Italy and Spain, my task would be endless .... I have entered into these details in order to prove to you in answer to your letter, that now in Europe, the questions of Truth and Error have nothing to do with the catholic church. Catholic religion is in vogue, and it is enough: fashion gives as much as devotion: and both together give a great deal: and as the clergy pay, the rising generations will be in complete

union with them.

And now permit me to remind you that of the immense emigration daily flocking to your blessed country, one half at least are catholics: all ill disposed towards the Protestants of all sects: the Irish are stanch Papists: the Europeans from the Continent may become unbelievers, but never protestants, whom they have been taught from their childhood to hate or to ridicule *——— Thirty, twenty five years ago, all the catholics in the United States, with few exceptions were poor: but now such is not the case. Visit New York, Philadelphia, Baltimore, New Orleans, and other cities, and you will find very rich and fashionable families among them: and many well supported catholic institutions. Several of the religious houses or Convents of France have their branches in the United States—

Many of the fashionable american families who come to dash in Paris, and to make the Parisians dance, bring letters of introduction for or from the catholic clergy— Among the United States Agents I have already known more than one, working as actively for the Church as for their own government. In the hands of one of them I have seen letters from the most influential Bishops of your Union.....

It is well known that the catholic bishops of the United States take a very active part in all the elections: and that they manage very easily the Masses under their guidance. Their influence is becoming

so great that some of your politicians do not disdain to pay due homage to their Graces, for the sake of a few thousand votes. Well, I can assure that the count of Rome is perfectly well informed of what is going on in the United States, and that he directs and encourages the Bishopes, who will vote haveing constantly in view the interest of the Church, without regard to the welfare of the Commonwealth —

A catholic priest is taught to believe and ordered to teach the infallibility of the Pope: the necessity of entire submission to the mandates of Rome: that there is but one true church, out of which no One can be saved: that there should not be any religious liberty. He is ordered to consider the authority of the Pope, above all other Authorities of this world; that he may be a citizen of all or any nation, but will always remain a subject of the Pope.

Can such a man be a liberal man as long as he remains a sincere priest? And do you not fear to see such men with power among you? directed as they are by the cunning old count of Rome, who can say to them: do not fear to expose yourselves, or to lose the good graces of your countrymen, for we can make cardinals of you, and bring you to the eternal city to participate with us of the highest honors and command of the universal Church.

Only consider: the catholic church, the most superstitious, the richest, the most fashionable, the best organized of all churches: the most tremendous association

that ever existed, directed by the Court of Rome, Angular Stone of Tyranny: such a Church taking an active part in the republican elections of the United States!

One of the Cardinals, whose name I should not mention, said last year to the Pope after his visit on board the american frigate before Naples, that as the anglo-Saxon race were now the leaders, the church should lose no time to be with them, or at least to appear among them.—

I suppose you are well aware of what is going on in England — However there the english church is a fair match for the roman church: and I hope the quarrel may continue long enough to weaken both. In Great Britain, the one is as injurious as the other.

As I finish my letter, allow me to repeat that Catholicism is the most tremendous association that ever existed; and that its pernicious spirit is daily instilled into your Masses: But I must repeat also that I do not wish the People to persecute the church: I hope they may never do again what was done in 1834: the burning of the convent and Bishop's Lodge, which injured the good reputation of your city. Nor do I wish your Government to interfere in religious matters as is done in Europe — No, all I desire is, that good impartial Men as your good self, should publish or cause to be published a serious warning to true Americans —

The danger is greater than you imagine — The Archbishop of New York who comes, as he says, only to receive the pallium, brings glad tidings, and his voyage will give still greater vigor to Catholicism in the United States —

As I intend to go to Italy this Spring I will thank you to let me know as soon as possible that the present is in your possession.

Receive, dear Sir, the assurance of my regard and esteem —

Your friend and Servant.
M. de Ropez.
43 - rue neuve St. Augustin —
18th Feb.y 1851 Paris —

* — Apropos — A few months ago a young and fashionable french Count, belonging to a family of high standing, took his Wife to Tours that she might have the medical advice of the famous Dr Bretonneau of that city. He hired a house next door to Mr —— a very respectable englishman and protestant Minister — the father of 8 or 9 children. The Count cast his eyes on one of the Daughters, and aided by a french servant maid, persuaded the poor young lady to leave her Fathers house and go to Paris. He being a cunning and experienced man, did not accompany her, but addressed her to a fashionable friend of his who was to wait on her until his arrival — Fortunately the Father

discovered all in time: and the State Attorney having intercepted the Counts correspondence at the Paris post office, a letter to the friend was taken, which indeed as follows — You will certainly excuse me when you learn that the father of this interesting Miss, is an englishman and a protestant Minister, two Monsters which you know I have always hated, and which this time happen to be grafted in the same stock —— Very fortunately the poor girls honour was saved — The Count was imprisoned, tried at Tours and —— Acquitted ---- Well, this Worthy had been during many years under the special guidance of the french Clergy ————

From C. H. A Dall. Calcutta.

Calcutta Augt 8. 1857.

Dear Br. Parker.

I have heard with much concern, that you were ill with typhoid fever. I hope this will find you returned to your usual health.

Have you any idea how great a work there is for you to do in India, and how much you could accomplish even by a visit of a few months in this section of our little world? Your declaration that "Christianity is not a religion but Religion" — i.e the Christianity of Jesus Christ — has been a true gospel to my own mind for years, and particularly precious to me in India. The necessary harmony of all truth with all truth, as declared by your motto, is an open sesame to the Hindoo heart. The reason that missions have done so little in India — at least to convince the subtle intellect of Asia, — seems to me to be found in the Missionarys persistent severance and disconnection of Christian truth from all naturally discovered and common-sunshine truth. I have a bone to pick with you for placing Bhudda, Mahomet and Moses in the same category with Jesus — as also for your not deeming to perceive the simplest and most natural triumph of spiritual law over physical law — in what are called the Miracles of Jesus. Because I differ with you, I all the more rejoice to confer with you: concerning absolute truth, of which you

are so bold and noble a defender. God be with you and guide you in the right way. The six volumes you sent my Vedantist friend were received with many thanks: he, by the way, has just been called to an important educational appointment. If you can get time, pray write to your truly.

C. H. A. Dall.

The insurrection of the Natives against British Power, I am sorry to say, is only a thing of passion and plunder; no patriotism in it. I send you by this mail, some specimens of native thought and public speech that are fine.

Extract from a Letter of C. H. A. Dall to Wm Dall

Nov. 6th 1858

"I am pained to hear you speak of the possibility of Theodore Parker declining towards a consumptive condition — What are the latest signs? Express to him my brotherly sympathy, and that of many many awakening souls in Bengal, whose hearts his words of fire have touched. What if he should take a voyage to India? Tell him there are many who would throng to hear him in this region, and he might impress many with the love of Jesus and Christianity and "absolute religion", whom no other man would be likely to reach. Unfortunately the enervating climate of Bengal is not favorable to

consumptive cases, which are much weakened by disease; at least so they tell me; should he please to come however, I could give him any quarters with healthy bed and board for six months from March to September next. If I go to Australia, & if not I would take care of him and nurse him as a born brother. It might be just the thing for him to visit India and China in a good ship, and his good wife along. I know that his one subject here, would be the character, loveliness and power of the soul of Jesus: whom as an image of the Only God, I believe few love more intensely than Mr Parker does. His work at home is hewing down, his work here would be winning souls to him, and by him to God. See how differently W. H. Channing has been moved to preach in England from the word that was given him to speak in Boston! yet no one supposes him any less true to the suggestions of the spirit, than he was at one time.

80 Davis Mrs Eliza

From Mrs Eliza Davis. Worcester Mass.

Worcester Oct 11. 1853

Rev. Mr Parker

Sir —

I intrude myself upon you at this time to request the pleasure of your company as our guest, during the time the Convention of Unitarians remains in session here — If they are to discuss the articles of the creed we are to adopt in our "Denominational Capacity", or determine what is to "secure the wisest and most effective denominational attitude and working" for us. Some of us would like to hear what this attitude and working means. We old folks thought that as a Sect we had existence, only with liberal christianity for a platform and the right of private judgement for our watch-word. Without quarelling with the creed, I shall like to know if its imposition on others is exacted as a part of this "working". As your name is among the list of members appended to the Report of the Association, you are to a certain extent connected with it — and I hope will be willing to "define your position". Mrs Parker I hope will accompany you.

Mr Davis, is at this time absent on business, but hopes to be at home early next week.

With respect.

Eliza Davis

I ought to add that I am the wife of "Honest John", or you may not know who your correspondant is.

Worcester Oct. 17th 1853

Rev. Mr Parker

Dear Sir.

I regret we shall not see you this week, but your note suggests to my mind another mode of forming an acquaintance with you - Whenever you lecture in Worcester, as I hope you will this winter, please consider yourself under engagements to us for the time you remain in Town: and though I wield the pen instead of Mr Davis, be assured he will take as much pleasure in the visit as I shall.

Thanks for your commends on Hasbrouck. Though I do not imbrace all his or your opinions, yet I respect his fidelity to them, and only wish he had blended in their expression more of the true spirit of the religion he professes to teach.

Accept my thanks too, for your "Friendly Letter" - Had I known of its existence at the time I wrote, I should not have troubled you with an allusion to the peculiarity of your connection with the Unitarian Manifesto: before I received your copy, I saw it mentioned in the N. Y. Tribune. It meets the case exactly, and I think it will be difficult for the Committee to give you answers that will satisfy the Unitarian body. mystify and pile words

as much as they may - I grieved my good pastor by saying of our document when it first appeared, that it was arrogant, vain, inconsistent, illogical, and full of bad English, and slovenly in its execution.

Your searching letter pushes me in most of my charges, though you make them (the writers) convict themselves -

But I did not mean to intrude on your time or attention, further than to make known my wishes for your company if you came to Worcester and to thank you for the publication of your Letter: and more particularly for my own copy -

With respect.

E. Davis.

Worcester June 10th 1855.

Rev. Mr Parker.

Dear Sir,

Accept my thanks for your Sermon, on the consequences of a false idea of Life - It may be long before the condition of man anticipated by minds like yours, can be realized - But such earnest words, coming from faith in God and man, must burn their way in the world. May their effect be more speedy, than from the present state of society we can, with reason, hope.

As to the paper you allude to, I am ashamed to say, I am utterly oblivious on the subject.

I have written to Mr Pike to refresh my memory so that I may be able to answer you. He and I had so many familiar talks, and I dare say he will awaken old associations. If he does you shall have the result; otherwise I shall not trouble you to read another useless letter.

Domestic engagements prevented my earlier attention to your note. I trust however you have imputed the delay to any thing but want of respect or confidence in me.

E. Davis.

84 Dennys E. N.

From Edward N. Dennys. London. England

2. Park Villas. Clarendon Road
Notting Hill. London Sept 7th 1855

Sir.

Herewith you will receive three Copies of a work entitled the Alpha, originally published at the close of the year 1850. A portion of that impression, I have just re-issued with a new Preface, as a second Edition, which I have taken the liberty of Dedicating to you: the Dedication itself will sufficiently explain my reasons for so doing.

Since then I have read your "Ten Sermons" entirely, and your "Discourses" and from the general coincidence of our views on subjects the most important to Humanity. I have been tempted to hope that you will pardon the liberty I have taken with your name, and, further, that you will do me the favor to accept the three copies of my work — being my first attempt at authorship — which I have the pleasure of forwarding to you through my Publishers, — Messrs Clarke and Beeton of Fleet Street London.

I need not tell you, that my book is very imperfect even for what it professes to be, — a preliminary Essay towards a more systematic and extended work; and that, in its perusal, it will need much of your charitable indulgence.

I may also mention that, on the recommen-

(1/6)

dation of my Publishers. I am about to issue a large and cheap Edition of the work, and am now engaged in revising it for that purpose; and I hope improving it in a philosophic point of view also.

When published (which will be probably within 2 months) I shall be but too happy, should you think well of my effort, to request your acceptance of a few copies of this Edition also for the use of yourself and friends.

Perhaps I ought to tell you that Literature is not my profession: but that having been "tied to the oar" of "Business" for thirty years. I am but an interloper in the world of Letters. Brought up, too, an orthodox Protestant, lawlessly to have stepped at once into the thorny wilderness of Philosophy, and the still thornier waste of controversy yclept "religions", you will probably think my zeal more remarkable than my temerity.

But enough of Self. It affords me unfeigned satisfaction to know that your great labours are directed to the promulgation, by your genius, your eloquence and example of that pure and absolute religion, which, I thank God, has dawned with a certain amount of distinctness on, Sir,

the well-wisher of your labours,
and your Obedient humble Servant
Edward N. Dennys.

Rev. Theodore Parker.
Boston U.S.

86 Dennys. E. N.

42. Park Villas. Kensington Park.
London 28th Dec. 1856.

Dear Sir,

I cannot allow this year to terminate without making a serious effort — not to repay your kindness in sending me two volumes of your works more than a year ago — but to express to you my very sincere thanks for the favour. "Procrastination is the thief of time": and I fear I am one of those who habitually fall into the error of procrastination in all matters wherein the pressure of the moment does not authoritatively forbid postponement to a more "convenient season". But for something of this I should long ago have written to thank you for the books, and the gratification they have afforded me, and the letter which accompanied the valuable and valued gift. If, however all the truth must be told, I believe the circumstances I am about to mention have had more to do with my long silence than has the mere tendency of my mind to delay.

When I did myself the honour to send you a copy of the work, the Second Edition of which I had taken the liberty to dedicate to you, I mentioned that I was about to publish a cheap, revised Edition of the book, and promised to send you a few copies when the work came out. The labour of revision (while passing through the press) obliged me to perceive the shortcomings of the Alpha: and while it enabled me to alter, suppress, extend and improve, it shewed me

also that the book I originally intended to produce, has been little more than indicated, or, in fact has yet to be written. Having had, both then and since, the opportunity of acquainting myself with your mind and labors, I could not but feel that the result of my self-communings in proof of a philosophic Principle, which you have long ago proved for yourself, or, on the strength of the divine instinct within you, taken for granted, could be but of small interest to you, and of no practical utility to those who have the benefit of your ministrations; and consequently have neglected to perform a pleasing duty because I doubted of the good taste and propriety of keeping a presumptuous promise. In defiance of these scruples, — whether it was right or wrong to entertain them, — I now beg your acceptance of half a dozen Copies, four printed on a somewhat better paper than the bulk of the Edition, and two on the commoner quality. To these I add another of the best copies, which I shall feel obliged by your presenting to Mr. R. W. Emerson as a humble tribute of my admiration of his character and writings; if you think a copy, presented for such a purpose, would be acceptable to him. I know it will not suit him. I know with what a sweeping amplitude of phrase, he could — if he would — condemn it. With similar aims, our modes of thought are different. He is a Poet, and trusts to the Poet's logic — Instinct. I, on the contrary, believe that whatever is true or good; or holy, is capable of logical demonstration, and ought to be

the more binding on our consciences for this capability of proof. He writes with an undefined principle in his mind, and trusts to the instincts and affections of his readers to interpret aright the sybilline sentences which flow from the deep well-spring of his own seraph-instructed soul. I love to prove — but I am forgetting that the comparison I am idly instituting is presumptuous, and I end as I began by requesting Mr Emerson's acceptance of the Alpha, as an unworthy tribute of my admiration and respect.

The Edition published here has been nearly disposed of. The work is stereotyped, and the plates are in my possession, the copyright being my own. Should you think the work in its amended form adapted for circulation in the Northern States, and likely to be of any use there, the plates, with full liberty to use them, are entirely at the service of any publisher, who might like to try the experiment.

Here the book is much read, but for obvious reasons little commented on. Imperfect as it is, I believe it cannot be controverted: and Bigotry has got wise enough to know that silence answers the purpose of a wet blanket better than denunciation and abuse. — The Emendations begin at the fifth chapter, and continue to the end.

It might interest you to know that about three months ago, I received a very flattering letter in reference to the work from Calcutta, written by a

Hindoo who had recently purchased a copy in that city — a copy of the Edition dedicated to you. In this case (and no doubt in many others) your name serves as a better recommendation to my volume than its own title page: and I am but too happy to know that the work was not thought to disparage the well-known name, which was its chief passport to the confidence of my Hindoo Correspondent. Kakal Das Haldar is evidently quite familiar with your writings, as well as with American and English literature in general. I will quote a paragraph. He says -

"I cordially agree with your opinions about Chris-
"tianity. It would be a mere repetition of what you
"have observed were I to state my own opinions on the
"subject. Christianity is now laying aside the old
"garb given her by superstition, and appearing to the
"world in her genuine lustre. Theodore Parker has taken
"upon himself to enlighten America, whilst in Great
"Britian, Francis Newman and yourself are busy
"in working a salutary change in Theology. These
"are happy signs indeed. May God speed your en-
"deavors to do good to men"

To be named in such company is, of course, a grat-
ification even though I am indebted for the compli-
ment to my presumption.

It is however far more gratifying to me to perceive, by such evidences as this, that religious enlightenment on rational principles is making some appreciable progress in the world. The crime that is perpetra-

led, the ignorance that is cherished, the superstition that is taught, directly and indirectly, on this planet of ours, in the name and under the immediate sanction of what is called Religion, constitute taken all together, the most stupendous and humiliating fact, that a mind, sufficiently enlightened to perceive it, can contemplate: and, were the eight or nine hundred millions who now live, to live a thousand years, would a thousand years suffice to bring about the greater fact of our reformation? Would prejudice be vanquished? Would crime and immorality be minimized? would learned ignorance cease? would stupidity be banished? Would the slave be free? would Atheism be annihilated? Would the One God be worshipped and glorified throughout the Earth? would the law of Jesus — "Thou shalt love thy neighbor as thyself" — become the recognized law of men? Perhaps not. Probably thirty three generations could be more easily enlightened and reformed in the time than one! But, in any case, how great the labour! and how little the wisest and most laboriously good amongst us, putting his hand daily to the work, can do! Now, as of yore, the harvest is abundant, but the laborers are few. Indirectly the criminal class (which is growing too large to be manageable) and the slave-holding class (which is growing too defiant to be tolerated any longer) are aiding in the work.

Science, with more directness, is aiding too. But the practical Atheism which is called Religion, and the Imperialism which is called Government, are doing their utmost to retard the work: and few indeed have the hardihood, directly to grapple with these Demon-isms, scattering "the Truth which shall make us free," with one hand, and warring these powers of darkness with the other.

One of the foremost and boldest of these it is my privilege to address. You are the Preacher to many of the gospel truth, without the gospel mysteries, — and it requires a bold man even in a free land — to do this: and you are the daring denouncer of Negro Slavery: boarding the monster in his own stronghold: which, (greatest of anomalies!) is Republican America, once the home of the Pilgrim Fathers, — the adopted land of Penn — the country of Washington — the free soil of the United States! Heartily wishing you health and vigor for the work, and success in the prosecution of it, I remain, my dear Sir.

Very respectfully and truly yours
Edward N. Dennys.

The Rev. Theodore Parker. Boston. U.S.

P. S. January 4th 1857.

This letter I have determined to despatch by post. The Books will go in a parcel from Mr John Chapman the Publisher here, to Messrs Crosby & Co. publishers of Boston, to whom you will please apply, should my parcel not be sent to you in a reasonable time! Mr Chapmans parcel, will I believe, be forwarded in about 10 days. Need I add that a letter from you, will always be a great satisfaction to

E. N. D.

From Samuel W. Derrey. Richmond Va.

Richmond Va. April 1st 1856

Rev. Theodore Parker
Boston Mass.

Dear Sir,

Accompanying this. please find a ludicrous wood engraving representing two chicken cocks in the act of fighting. You will perceive by the length of their Spurs, their ferocious and warlike looks, menacing attitude &c &c &c that they are real game-cocks, and so they were. Finer cocks never entered a "Main" — The cock on the right hand, was rather darker and more sombre in hue, than the one on the left, whose brilliant neck feathers reflected all the tints of the rainbow, as he tossed his proud head aloft in the rays of the bright shining monday sun. The one on the right, promptly responded by a sharp cackle, when called by his name "South", and so did the other, when addressed by his title, "North" — The latter was a larger heavier, and in every way more bulky cock than the former and to all appearances the chances of success were in his favor — Bets were freely offered three to one on "North" — I took all of them, and to my great satisfaction won them all — My knowledge of Cock fighting is very limited forty years having elapsed since I had seen a "Main of Cocks" — At that period I was on the Island of Sumatra

among the Malays, who surpass all other people in fondness for Cock fights — During one of their holy day seasons, which continues for forty days, their principal amusement is fighting game chickens — While watching their sports, I learned this lesson from an old Malay sage whose reputation as a judge of chickens, was second to no other on the Island. "It is not always the best cock that crows loudest and most often, nor is the chicken any more to be relied on, because he struts proudly, looks defiantly, and seems remarkably eager to pitch into his antagonist — The chicken that continues perfectly self possessed, stands firm, does not turn too rapidly on his heel, and appears calm, cool, determined and fearless, is the one to stake your money upon" — These were the rules laid down by my old Malay friend, and they came fresh to my mind, the moment I found myself in the presence of these feathered champions, bearing the names of the two hostile extremities of our Great and Glorious Republic.

One peculiarity of "North" struck me forcibly; it was this; he seemed to be extremely vain of his golden plumage, would swell or expand his feathers, and appear to look much larger and more powerful than he really was — While this vaunting was being enacted by North, the other chicken remained comparatively motionless, although he kept a watchful eye upon his opponent — After the lapse of an hour or thereabouts from the time the Cocks were placed in view of each other, they were permitted to engage

in their deadly fray —— Many hard strikes were made by both parties and after a severe contest of a quarter of an hour - they were separated and permitted to recover their exhausted energies — Down to the close of this first round or engagement, all the oldest Cock fighters contended that "North" would come off victorious, but no sooner had the birds been turned loose the second time than it was plain to be seen that "North" had failed to revive during the cessation of hostilities. They met, the contest was renewed with great vigor, but was of short duration, for North received a death blow, and fell lifeless at the feet of South, who mounted his dead body, flapped his wings and gave three long and shrill crows of triumph —— This battle between these game Cocks named North and South, brought to mind olden times, when a boy in Boston, I used to range myself on the side of the Southenders during their juvenile battles with the ferocious Northenders - We from the South, invariably conquered the Northenders notwithstanding they were regular fire-eaters, and could excel us altogether in bragging and boasting.

This battle of North and South, also reminded me of the boyish sports and happy moments I once enjoyed in the vicinity of the "Boston Stone". The Union Stone" The Revolutionary - Cannon ball in the western wall of Brattle Street Church". It likewise awakened reminiscences of the ringing of the Old South Church Bell at eleven o'clock every week day - forenoon, to

notify all mechanics and lovers of grog, within its sound limits, that it was grog time o'day. — And furthermore, it forced into my minds eye, the "Artillery Elections" of former days in Old Massachusetts, when negroes and mulattoes, and all others tainted with African blood, were prohibited from visiting Boston Common under the penalty of being pelted with stones and chased back to "Nigger Hill" — It moreover caused me to recollect that in former days (and I understand little or no change has been effected even down to the present day,) a black man could not get a license to be a truckman in Boston, or to be a carman either in New York, or Philadelphia, nor could a black man (no matter how good a mechanic he might be) get a job of house or ship carpentering among white mechanics in either, Philadelphia, New York or Boston. No! his doom was, to clean boots, sweep chimneys, empty privies and cesspools, and to perform all the filthy work and servile drudgery — Such was the fate of the free negro in Boston thirty years ago — Is it any milder at the present time? Can he now mingle with his brother white smith, blacksmith, housebuilder, shipbuilder or whatever craftsmen he may belong to? I fear not, and I further fear, he never will be permitted to do so until the commencement of the Millennium! By the allusions I have here made to matters and things in Boston, and other parts of the North, you will no doubt admit that I am familiar with Northern customs and peculiarities — I was born on Cape Cod,

and reared in Boston, to the age of thirteen, since which time, I have mixed and fraternized with men from all parts of "the world and the rest of mankind" — My present and fixed residence, is on the conjoined Summit of the Alleghany and Blue Ridge Mountains in the County of Patrick, in this "Ancient Dominion, The Mother of States and Statesmen". My address is Patrick. C. H. Va. a letter thus directed, will reach me, and if from you, shall receive my prompt and special attention — By way of an instalment, I beg leave to add, that it is susceptible of mathematical demonstration, that both "The Merchant Princes of the North" and the Slaveholders of the South, owe you and all other Zealous and thorough-going Abolitionists, a debt of gratitude, as well in of dollars and cents, they never can liquidate, even were they to pay over to you the full value of all their earthly possessions — By agitating Abolitionism, you have driven the Slaveholder to the wall, have opened his eyes, roused him to a sense of duty towards himself, and his section of our Union: have actually shamed him into staying away from Northern Cities, and Northern Watering Places, where he formerly used to spend the greater portion of his time, and all of his substance, derived from his Cotton, Sugar, Rice, Tobacco or Corn plantations — You have compelled him to stop sending his children to Northern Colleges, and other literary institutions, and to patronize Southern colleges, academies &c — He nor over-

sees his overseers, and makes every possible exertion to improve his lands and increase his crops, and such has been his success, that there are numbers of Planters in this State, now realizing annually from ($25.000) twenty five thousand to ($40.000) fifty thousand dollars instead of the meagre support alone which they derived from the same Plantations anterior to the rampant days of Abolition — Yes, my Reverend and most worthy Sir, you are engaged in a great, good and holy cause, and I pray that God may prosper you and reward you, if not in this world, I pray he may do so in the world to come —— From the sincerity of my heart, I do solemnly declare, it is my firm belief, that Slavery would have been chiefly abolished in these United States, by this time, if Abolitionism had not been sent to our rescue, by an allwise and beneficent Creator ——

Were Slavery to be abolished, no surplus Cotton, Tobacco, Rice, Sugar, or Breadstuffs could be produced in our country — our freighting Ships and coasting vessels would be idle, and no necessity would exist for keeping up a navy, that until the late action of "the Naval Board," was the pride of our Nation —— These great staples, afford occupation and employment to all parties engaged in commerce, and deriving support from that prolific source — Marine Insurance companies — Ship-owners - Ship-masters, Seamen, Stevedores, with their gangs of laborers, Ship carpenters, Joiners, Smiths, Painters, Plumbers, Sailmakers, Rope-makers, Riggers, Calkers, Gravers, Pilots, and many other trades and vocations too numerous to mention, may be said to exist or live and acquire the riches of this world, solely by

Derrey S. W.

and through the result of slave-labor — the surplus Cotton, Rice, Tobacco, Naval Stores, Breadstuffs &c &c which we export to different parts of the globe, paying for whatever we purchase abroad, and generally leaving a large balance due us from foreign nations — Slavery has made us the great and prosperous nation we are at this time, and Slavery, and slavery alone, can perpetuate our national prosperity —

When Abolition first sounded its tocsin, the best adult negroes were worth only about ($600) six hundred dollars, but now, they command readily three times that sum or ($1800) one thousand eight hundred dollars. and I heard of a good negro carpenter being sold in this city a few days since for ($3.000) three thousand dollars — This astounding increase in the value of the negro, when in a legalized state of servitude, is wholly attributable to the extraordinary exertions of the Abolitionists, for the past few years in their "labor of love" — While they have supposed the Southern or Slave States were vitally injured by their inflammatory appeals to the lowest passions of the Slave population they were conferring the greatest possible benefit, both upon the Slave and his Master — The latter has been aroused to a full sense of his duty towards himself, his Slave, his children, and his section of country, and you may see wherever you cast your eyes, undeniable evidence of this inestimable good, which has thus unintentionally thrown

Providentially, been conferred upon the South or Slave-holding Interests, by their pseudo enemies, though best friends, the Northern and English Abolitionists.
That Abolitionists are the true frinds of the Slaveholder is as true as Holy Writ, and that all Slaveholders in our country are incalculably indebted to Abolitionists is equally true.
Beseeching you to keep on in your good work, and feeling confident you will be richly rewarded in this or the world to come, provided you do not slide backwards or falter in your abuse of Slave-holders.
I beg leave to Subscribe myself as your Sincere friend, both in adversity and prosperity, now and forever.

Samuel W. Dewey
Patrick C. H.
Va.

100 Dugdale J.A.

From Joseph A Dugdale and others.

June 1st 1859.

To our well-beloved Friend and Fellow-laborer in the cause of Truth and Righteousness, Theodore Parker, the Pennsylvania Yearly Meeting of Progressive Friends sendeth greeting:

As we are about to close our Seventh Annual Convocation, our hearts turn with loving tenderness to thee. We remember with gratitude how thy presence cheered us in former years, and how the words of truth that fell from thy lips were as sunlight and dew upon our hearts, enlightening our minds and quickening us to more earnest labor in the cause of humanity. We cannot deny ourselves the pleasure of sending to thee across the ocean a message of sympathy and affection, of heartfelt regret for the illness which has compelled thee to suspend thy public labors, and of hope for thy speedy and complete recovery. The earnest prayer of our hearts is, that the voice which has so often blessed us, may not long be silent, but be again lifted up with new power in behalf of truth and righteousness. —— Signed by direction and in behalf of the Meeting, Sixth month 1st. 1859.

Joseph A. Dugdale,
Elizabeth Jackson } Clerks.
Oliver Johnson

From Elias Durfee. Marian. Wayne County. N. Y.

Rev.
Theodore Parker.

Permit me a Stranger to address you. I have no ambition to Stimulate, with less desire to flatter a friend to whom I am unknown — It has been my happiness for the past six years to enjoy your acquaintance through your large Volume — (Discourses) on Religion.

That Bethlehem Star which has so truly attracted your vision to the Manger where imortal truth and humanity competent to embody the infinite Essence of our present and eternal happiness — and while it has become your lot to stand before that altar, transmitting the genial rays of that orb, — May not those whose humble hamlets have caught the light whereby they have discovered their weakness, Sectarian, Slavish, and kindred infirmities, acknowledge before God in the presence of his devoted Servants its truth.

I want to say my friend that many very many have Sympathized with you for the past years, with whom you can have no personal knowledge who from your arguments have learned to love Mankind as Christianity directs. I have been comforted by reading your discourses at Church but of late I had none as I have no communication with those who have them. The Seed which God has given you to plant will produce a harvest when you are gathered home

as has been the lot of all whose peculiar Mission has blessed the Earth.

Most Respectfully yours &c
Elias Durfee

Marian Wayne County N.Y. 16th Feb'y 1852

From Wm Rounseville Alger. Boston Mass

Boston Jan. 25th. 1859

My dear friend.

Please accept the accompanying flowers as a little symbol of my great sympathy with you in your illness. I am profoundly grieved that you should be thus interrupted in your work. May good angels embrace you and the breath of God recover you!

I love and thank you for your many generous kindnesses to me. But far more do I love and honor you for your heroic example, indomitable devotedness, and peerless services to humanity and to truth. These have put us all in your debt, as posterity shall testify, memorizing you through ages of renown.

When I think of what you have already done, I feel that you can afford to die. When I think of the incomparable things you are now just ready to do, I feel that truth and humanity cannot afford to have you die for many a good year to come.

It must be that you are to regain your health and strength, and to strike many a brave blow yet, which shall fill the world with echoes. As you sail for a softer clime, may peace and all good hopes fill your soul, and health advance to meet you, as you go accompanied by the fondest prayers of so many thousands! — So prays with a full heart your affectionate and ever grateful friend.

Wm Rounseville Alger.

Rev. Theodore Parker.

From John Y. Bassett. Huntsville Alabama

Huntsville Ala. Oct 1. 1849

Mr Theodore Parker.

Boston.

Sir, An article in the last No. (Sept) of the Mass. Quarterly, has induced me to look over some notes from a former reading of Dr Prichards Researches into the Physical History of Man, and refer again to the text. — I enclose you a few remarks upon a small portion of them, which if you consider suitable for the pages of your Review, you will please give them to the public. If not, be so good as to enclose them to R and S. G. Wood, 261 Pearl St. N. Y. and whether you accept them or not be so good as to inform me by mail of the disposition you have made of them.

I desire that you will not think, because I write from the center of Slavery, the immediate interests of this question has biased my views: at least I ask a suspension of opinion for the present — for though I am a slave holder (a small one), and feel at liberty to remain so, until the laws of the Country, my own conscience, or my neighbors order it otherwise: I do not deny this prejudice because it does not lean to virtue's side, but because my views of the Physical History, and Condition of Man, have grown in me independent of all collateral circumstances, and considerations, and I desire to make their birth as independent as their conception, and if I give offence it will

be as likely to be in Huntsville as in Boston, and be much more likely to be harassed here than there, because a penny squib will scratch a mans nose if it is under it, and a paixhan gun might miss him across the continent—

If I speak like one entering a drawing-room as an arena 'tis because I know that truth like physic is injured by the gilding and sugar coating that is resorted to by Empirics to render their nostrums acceptable to fashionable palates.

The three sheets I send you now are introductory. If acceptable I will furnish more or less for several issues.

Respectfully

John Y. Bassett.

Huntsville 15th Dec. 1849.

Theodore Parker Esq Boston.

Sir,

The long time that intervened betwixt the date of my communication, and the reception of your favour this morning of the 25 inst. led me to believe that it had either been miscarried, or laid aside. I did not suspect that so simple a document could have caused a second thought.

I lay no claims to Bible criticism, I disavowed it, in that document,— I have neither scholarship nor vanity, to presume to such a dignity, and only attempted to illustrate my subject, with a little scrap of Hebrew History

familiar to the most unlettered: You have therefore in this direction not lessened my stature a cubit, by taking off that which I never claimed, but you may possibly have added a hair's breadth to it, by the flattering notice you have been pleased to take of other parts of my communication.

I have been living twenty years in the woods, and when I want a book, I have to send to Paris, Bremen or London for it, and generally find it out of print. I am consequently not even a literary man. I have acquired none of the elements of this truly privileged class, that can afford to smile under the sun, though experiencing daily that bread is not to the wise, nor yet riches to men of understanding, though I have most certainly inherited some of their accidents: — Yet Sir, when I had carefully perused ~~some~~ Dr Prichard's Ethnological Works, I felt like Jack at the foot of the bean stalk; contemplating the dimensions, I said, "Tis certainly the work of a Giant, yet certainly not altogether rooted in the truth, and I dont like him in my neighborhood, so I'll deal him one blow anyhow, not because all poets, pigmies, historians and knight errants, have harbored a sort of spite against giants ("Natura certo, quando lasciò l'ark
Di sì fatti anamali, assai fè bene,
Per toi cotali esecutori a Mark." Inf)

but because I knew he was giving currency and credit to many errors, that I feel I could correct, and because a noble stag is a better mark than a hare, but I intended him no injustice, no, not even harm, his fame is

established, and if one were to pluck every laurel leaf from his brow, until he became as bald as Cæsar, he would still be Cæsar: every stone that is thrown at him adds to the height of the cairn, that his enemies as well as friends are piling about him, for every one that hereafter passes his way, must need add the tribute of a stone of some color — Newton was also a great man, and his Theory of light which was instrumental in establishing his fame, is fast fading away without dimming the lustre of his halo.

It is by the conflict of opinions, that truth is elicited, as the Old Germans are said to have struck the sparks of freedom from the iron bucklers of enemies (Körner) and he who is unwilling to listen to both sides of a question when stated in decorous language is a partisan, and not a philosopher, an accuser, and should descend from the bench to the bar.

You were kind enough to point out a subject for my investigation: I am pleased to inform you, that this very subject (The original mental, and present mixed condition of the negro race) occupys a large share of my notes. — N.B. All our american negroes are mixed, having been originally stolen from various African tribes, and first mixed with each other on this continent: at-home their pride (clannish or tribal) made them enemies, and they met like savages, but to fight: — here their misfortunes unite them, and they live in peace and matrimony, or rather cohabit together, and forget their tribal distinctions in their bondage — and all the improve-

ment that the African race has experienced on this continent, I believe has come from this mode of mixing — Their mixture with the White races has also been extensive but not beneficial to the issue. (but this is an open question). My acquaintance with Native African Negroes is not extensive, but sufficient to give me a general idea of their character.

You say "I do not shed any light on the real question at issue" etc — certainly not, my paper was but introductory, — the mere kindling chips: I had undertaken to review eight or nine ponderous tomes, and it was requisite to take a "running start" a deep inspiration before commencing: my second article is half written and occupied with the various Physical changes said to have occurred in the history of Man and Animals — such as the present Magyars, Irish and certain African tribes, of our old friends the Hebrews etc. The next or third paper was to have taken Climate and its influences into consideration, and physical geography, so far as it relates to Ethnology; and that 4th or last paper was intended to embrace the Anatomical (Comparative and positive) and psychological part of this subject. My object in leaving this part for the last is because I consider it the most important: the mere body like the clothes being but accidents of the Man, yet if men were born in their clothes like that and in their hair and skin, I would certainly

regard the Philadelphia Quaker a different species of Man from the Boston Dandy.

If I were not so much of a Babbage Machine, I would avail myself of your hints and remodel my remarks, but the document is out of my reach. I do not know what my N. Y. friends have done with it. If it ever returns to me I may yet avail myself of your suggestions.

I find in the course of my researches that Animals are said to have instinctive knowledge of their enemies, but that men have struggled with their friends in the dark, since the days of Jacob and of Troy.

—— Pereunt Hypanisque, Dymasque,
Confixi à Sociis.

Respectfully,
John Young Bassett

Theodore Parker Esq.
Boston.

From Hervey Elkins. Glover Vermont.

Glover Vermont Nov. 23. 1856

Rev. T. Parker,

Highly esteemed Friend: I have sent by mail with this letter a pamphlet entitled "Fifteen years in the Senior Order of Shakers," which I hope you may receive.

I have commenced preaching in the Universalist ranks, not because I agree with them on all doctrinal points, but because they are more liberal than any country Sect: and it is necessary to assume the garb of a religious sect to win one's way into the public confidence and hearing.

In theology as in other sciences, facts should be studied, propositions demonstrated, and enigmas solved.

Having read some of your writings I cheerfully and heartily concur in your theological views, and also in your views of politics. But all your writings I have not seen. How many works have you printed of your own, and what is their price? Though poor in material wealth, yet I cannot but replenish my little library with your valuable productions.

Will you be so kind as to answer this?

Fraternally yours

Hervey Elkins

Glover Vermont.

Williston Vermont Oct 19. 1858.

Rev. Theodore Parker:

My dear Sir: I have before addressed you, and have sent to you a few pamphlets. I have also read a few of yours — have seen your works but do not own them. I am a firm Believer in your Theism, and the Universalist body scold me considerably as I preach to one of their Societies, and am in formal fellowship with them. I am more of a Spiritualist than yourself: differ from you in your assertion that Christ taught endless misery: in other matters we should agree. I called at your House in Boston in September, but you had gone to Salem.

Your delay I am informed is more than you desire: mine is less than I wish, therefore if you, with your surplus money will provide me with a set of your printed works, I will be greatly obliged, and thank you exceedingly. If your works could be circulated — especially those on Theism, and your Public Speeches made at different times, they would tend to assimilate the world to that "perfect law of liberty", and trust in the true God more than any works extant. I own Strauss and De Wette, Greg, Taylor, Voltaire: but you have culled the good from all these and rejected the idle and the false. Whenever you want to rusticate, I heartily invite you to my house in Williston, 8 miles from Burlington. And also would extend the same invitation to any of your family.

Fraternally yours

H. Elkins

From Ralph W. Emerson Concord Mass

Concord 19 March 1853.

My dear Parker.

Before that book came to me, though not until several weeks after it was sent, and I read the inscription, if with more pride than was becoming, yet not without some terror. Lately I took the box in hand, and read the largest part of it, with good heed. I find in it all the traits, which are making your discourses material to the history of Massachusetts, — the realism, the power of local and homely illustration, the courage and vigor of treatment, and the masterly parcas: — now naked, now veiled, and I think, with a marked growth in power, and coacervation - shall I say? of statement. To be sure I am, in this moment, thinking also of speeches out of this book as well as those in it. Well: you will give the time to come the means of knowing how the lamp was fed, which they are to thank you that they find burning. And though I see you are too good-natured by half in your praise of your contemporaries, you will neither deceive us, nor posterity, nor — forgive me — yourself any more, in this graceful air of laying on others your own untransferable laurels.

We shall all thank the right soldier whom God gave strength and will to fight for Him, the bat-

te of this day.

I have not yet seen "Webster". It has not come with your letter. Ever new strength and victory be to you!

R. W. Emerson!

Theodore Parker

From Rev. C. K. Ford. Branan. Vermont.

Branan Oct 25. 1856.

Rev. T. Parker:

Dear Brother .. and Highly esteemed

Sir: —

I now wish to acknowledge the valuable present you made me (in May last) in Books of which you are the Author.

viz.. 1 vol. Ten Sermons
1 " Discourses of Religion
1 " Miscellaneous Writings.
1 " Sermons of Theism ..

Please my Dear sir. to pardon me for not acknowledging my indebtedness before — from the consideration — I wished to examine the contents of each work: as I have ability, and thus be able to know whereof I speak —.

" The works you sent me — Are valuable to a young; uneducated Man; like myself: who is an earnest seeker after truth — I prize them sir, for the amount of historic information they give me — I prize them for the amount of classic beauty they spread out before me — I prize them for the burdened amount of truth they bring me — And their Author to me is one of that class of Men who I admire: One who the world has not yet learned to value as they should: one who will in coming time be more highly valued. than those who are now his Antagonists "

And yet my good sir, I cannot receive as truth your ideas, relative to Revelation and Jesus Christ. " Your teachings bearing against Popular religion - to a great extent are true and not exaggerated in the least - One of your own expressions, is an exponent of my opinion and belief.

" There is no lack of what is popularly called piety, it is abundant, and common as weeds in the ditch.. This sir is a Proverb. A greater truth was never uttered by Mortal Man, and I would to God, that as weeds are destroyed by Men; and their God so, may, what is popularly called piety, the mere name and form of Christianity be destroyed, and driven to its Native hell; and no more deceive the nations of the earth. " And my prayer for you is: that you may continue to live to do your part in rooting up these noxious weeds: be enabled to see and understand, and feel the truth as revealed in Christ, and yet be a praise in all the churches. ".

" It may be that I overestimate you, as you seem to say in your communication, and to convince me that you were right, you sent me works specified in this Letter. " - but Sir, they have failed to show me, that I was not right - " and Modesty forbids my saying all that is in my heart " of hearts, of approbation and esteem for portions of your invaluable productions. " Could your works in some way be divested, of their errors: they would be the greatest practical theological productions of which the "new world" could boast -; According to my standard, which is, The Book of God.

Pardon my familiarity and remember you have in this Epistle the sentiments of a frank unlettered Young Man in the Methodist Ministry, for the same reason St. Paul was a Preacher of righteousness. Necessity is laid upon me yea wo is me if I Preach not the Gospel.

In due time I hope to have in my Library, all of your publications. If you will do me the favor to send me the following volumes — Soon after the reception I will forward the amount —. Your Sermons which from time to time are published in pamphlet form I should like to receive —

Occasional Sermons and Speeches. 2 vols 12 Mo. - $ 2.50
Additional Sermons and Speeches. 2 vols. 12 mo 2.50
$ 5.00

Please forward by express to

Rev C K. Ford
Brandon. Vermont.

Yours truly, and in Christian assurance.
C. K. Ford
Brandon Vermont

Rev. Theodore Parker:

N. B. I prefer to receive these works from you, and claim the privilege of rewarding you.
C. K. Ford.

From Andrew T. Foss. Manchester. N. H.

Manchester June 12th 1854

Friend Parker,

At two o'clock Sunday morning two colored men arrived here from Lowell informing us that the Kidnappers would be here on monday morning to steal from us, and God, a colored man who escaped from Slavery in Norfolk. Va. some eleven years since, by name Edwin Moore.

They stated a letter was received by yourself from a Mr Simmons of Va, stating that five Virginians were about to start, or had started, for Boston and vicinity, in search of Fugitives.

They say that you ascertained that these men were at the Revere House in Boston on Saturday, and that they were to visit Lowell in search of prey—

They state that you wrote to Friend Grant who ascertained that they were coming to Manchester after Moore, on Monday morning, with the U. S. Marshall from Portsmouth

We of course sent Moore, on his earnest request to Canada altho' we should much have preferred to have had him remained, and tested the strength of the Fugitive Slave Bill (accursed Bill) in Manchester.

There is great excitement with us this morning. Will you state to me by the return Mail this evening, if the statements made by the colored gentlemen are,

so far as you are concerned true. Will you state any other facts which you may know regarding the case, which you may deem proper to communicate.

yours for God and humanity

A. S. Foss.

Rev. Theodore Parker.

From O. Frazer. Starky N. Y

Starky Jany 7th 1852.

Rev. Theodore Parker.

Dear Sir. I know you better than you do me: Therefore I am emboldened to take this method to tell you who I am, and what I want — I am a Presbyterian Minister laboring in a small parish in western New York. A few days ago I had a glimpse of your Sermon on the Chief Sins of the People, delivered at the Melodeon Boston, on fast day April 1851. That is the Sermon I want. — I want it for its manner and fatness, and above all as a model for preaching. When I can preach to political sinners, and all sorts of sinners, in such a style as that. I trust ~~that~~ they will be convinced that there need some mending.

If you can send me a copy of that sermon by mail, I will try to do good with it.

Yours respectfully. O. Frazer.

From M. Frazer New. York.

New York Sept 11. 1855

The Rev. Theodore Parker

Boston

Rev.d Sir.

In accordance with your request, I now beg to redeem my pledge made to you yesterday, by writing you a few lines: merely for the purpose of saying that I arrived safely with my family this morning: — And if I should ask the favor of you not thinking it unconscious of me in not enclosing the favor received from you: will you consider that I have had my difficulties to contend with, — obstacles to surmount? which none are aware of — and the kindness I experienced from you not so much from the favor conferred as the manner of conferring it. I feel your kind words, and were there as many Clergymen, who practice and learn the way — not shun the way, many a man would be cheered, and no knowing what might be the result.
As I intend to be in Boston shortly, I will give myself the pleasure of calling upon you, and thanking you personally as well as repaying you for your kindness — I felt a little pained by one remark made by you, but you was justified in saying so, altho from a mistaken cause — but these matters are not fit for a letter. I have only got home, about an hour ago — and am glad to say, I found my wife and only surviving daughter in good health. I cannot close without my heartfelt thanks. He that giveth to the poor, lendeth to the Lord. I am Rev.d Sir. Respectfully, Yours truly. M. Frazer.

From Rev. O. B. Frothingham Salem. Mass.

Theodore Parker.

Salem, April 14th 1841

My dear friend, for I will not call you "Sir" - I have just finished the reading of your Fast Day Sermon, And I cannot repress the impulse to thank you for it from my heart. I desired exceedingly to hear it - And meant to hear it with my own ears; but a Mother in my parish buried her little child that afternoon, and I could not withhold from her such poor comfort as it was in my power to give. But to read such a discourse is enough. I am content. I ~~am Content~~ cannot tell you how it has stirred my soul, and kindled the manliness within me. You know how I am placed: in the midst of Heathendom! No word of Sympathy or comfort reaches me from a parishioner: no word of encouragement from a single person, I do not say of Station and influence, but of solid intelligence and weighty character. Even the "Elect women" whose true reliances of a young minister withdraw from me their slim and sentimental support, with here and there a solitary exception. At home you know how it is. I do not like to speak of it: I hate to think of it. I even dislike to go into my fathers house. I say this in no complaining spirit: far from it: but only as explaining the hearty comfort and refreshing joy that your words and example give me. If the Good Father had bestowed upon me

your genius and powers, I too would speak such things to my brethren: but he has not. He has given me no genius: no talent even. He has given to me a mind neither acquisitive nor retentive: neither keen nor comprehensive, no learning, no power. no depth and width of thought. He has only given me the desire for excellence, the readiness to sympathize with goodness when I see it, and the capacity to appreciate his truth when presented to my heart. For this cause I am truly grateful for all of Inspiration that comes to me from any quarter.

Sometimes, I confess, my faith does waver, but not for any long time. Let me acknowledge most humbly and sincerely that much of its steadiness and persistency is due to you. When I come to see you, it is to the end it may be increased and confirmed: I come not for entertainment, least of all thinking that I can entertain you — but rather for power and religious strength. I cannot always feel entirely with you, this you will let me say. You say things occasionally that strike me as needlessly severe — some that appear to me extravagant — but all this is easily accounted for — Indeed it would be very strange - all things considered if it were otherwise. So long as I feel myself in all manly qualities so far beneath you — I shall not murmur.

You do me good — and that is more than can be said of many a person, who certainly never offends

me by any moral exaggerations.

And now as I look over this hasty letter, I almost repent having written it. You will think it weak and boyish — But it shall go — I wanted to say something and you will understand me by these, as well as by any other words — You should know something of the feeling one has towards a single intellectual sympathizer and friend - and can therefore do justice to mine.

Most sincerely and affectionately.

O.B. Frothingham.

From James Fuller. Boston. Mass.

Boston June 10. 1857.

Rev Theodore Parker.

Sir, I would not intrude on your time if I had any personal friend in the City – I left Stockbridge Mass last Friday to come to this city – I got to Pittsfield at 8. and had to stay there till 1 o'clock and 8 minutes. I have been foreman for John Z. Goodrich this five years in his mill at Glendale I was not well when I left home – I met a friend in Pittsfield, who asked me to drink some brandy – I took a little, and that little craved for more, although for 14 years I never tasted (else Mr Goodrich would not have kept me.) Suffice it to say when I got to Boston I took more, and was robbed of all my money, and part of my clothes, and was taken up and fined three dollars and costs $8 altogether. I have written to my wife – and to the Misses Sloans of West Pittsfield this morning (the first day I could get any paper) but I shall have to wait here until I get a return which may be 4 or five days, and I beg of you in the name of Philanthropy to get my release from here till such time as I can hear from home – the misery I suffer here is unbearable – I would not make such a request, only I know you and Mr Goodrich are friends he and I think Geaden a South Carolina Editor met at your house – Geaden I think was the name, and I think Mr L. Garrison also – then I had the pleasure of

hearing you Lecture two years ago last winter, in north Lee.
You left an impression on my mind then, from your
able discourse, and. Amiable manner, that I thought
I might not appeal to you in vain.
I have travelled over England, Ireland, Scotland, and
part of France — through most of the Southern States,
and no police man ever troubled me before — the best
men sometimes fall, and your extensive knowledge of
human nature together with your charity, will allow
you to forgive and help an Erring Brother: if you
will do ~~me~~ no more than get me the liberty of being
out of here till I hear from home, or even the liber-
ty of staying in Jail out of the cell in the day
time, I shall be thankful — you know how it must
be to a sensitive mind to be put up with the lowest
and most degraded — I never found out the secret by
which John B Gough become so good a Lecturer,
I have some pretended friends in the City who are
friends when a man has plenty to help himself —
they dont think as Burns did, and as you quoted at
that Lecture at Lee — the rank is but the Guinea's
stamp — a mans a man for a' that —
If you can consistently with your own sense of duty,
and without compromising your honour; I beg of
you to assist me out of this — Your world wide
fame as a Philanthropist has given many an
unfortunate creature claim on your benevolence, and
if you extend it to me, I will be among the rest —
hoping you will excuse this lengthy epistle —

I am your

Obedient Servant

James Fuller

Suffolk Co Jail

June 16 1837.

I have not even a change of linen, and I sit up in a chair at night rather than lay down in a bed where perhaps disease has lain—
I can never forget the Somnolent of last Sabbath, to hear the shouts and yells of men and women, from the continued use of liquid Poison—
it is horrifying to think of it—it will be my duty henceforth to warn my fellow man against it.

From Rev Wm H. Furness. Philadelphia.

Feb 24. 1854

My dear Theodore Parker,

I have just this moment finished reading your Lecture in the N.Y. Times, and I cannot and I will not resist the impulse to send you word how I thank you and bless God for you from the very bottom of my heart. Whether Nebraska is to be saved and Slavery abolished, Heaven only knows, but I know that such Lectures as yours and Mr Garrison's are some compensation for the evils that reign over us. The most hopeful sign of the times, the one bright spot in the thick darkness of the present, is the manifest improvement of the public temper. Strong anti-Slavery words are evidently getting to be relished, when you are listened to so greedily, and a N.Y. daily print lays your lecture before the world — Truth must tell, but not until we all solemnly swear it shall by —— old Jackson's oath —

Let me thank you for all the true and good things you are saying, and for the valuable books which I have received from you from time to time. I ought to have acknowledged them, ought I not? The fact is, I send some of my own little things about to you and to others, but I never look for any formal acknowledgement. I take it for granted that you receive as I send, in faith and love.

What a difference in the Times editorial of Thursday

morning, from the notice of your Lecture on Wednesday. It looks as if the Editor had got frightened - At all events, it has a very mean appearance - Or is it mere policy?

But not to intrude — God bless you.

with affectionate good wishes.

cordially your friend.

Wm H. Furness.

Waldo Emerson lecturing on the 4th of March proposes to discourse on Webster. so he told me the other day - we have had 6 Lectures from him and paid him $ 11.75 clear. That's good, isn't it?

Philadelphia April 1. 1856.

My dear Theo. P.

I look upon these 4 new volumes with great satisfaction. They are a positive addition to my small library. I thank you for them. They arrived yesterday. I have been looking over 'the Discourse'. There is so much truth and of the most important truth in this volume, that I cant bear to object to anything. I wish I could do justice to my own thought. I am sure there would be no difference between us. You attach no historical value to John's Gospel. As a whole it is evidently and confessedly written for a purpose. Still are there not veins of historical truth running through

and cropping out here and there? My idea is: Erase the names off Matthew, Mark, Luke and John and let these 4 narrations be cut up into as many pieces as they will fall into – let every incident, and every parable or discourse be considered as a fragment by itself. Shake them all up in a bag together – On the face of these there are mistakes – fables among them – But I want to know – do tell me, Is there not a philosophy, a criticism possible, whereby we can pick out the grains of fact even to the minutest? Can we go no further than say that such a person as Jesus existed, taught wisely, lived nobly, died generously? Understand me dear friend, I have no theological kink in my mind, that wants smoothing out. Only that I have a passionate admiration of that Jewish Youth, and I want to get as complete an idea of him as is possible. I attach no mystical value to faith in him, but I gather from the scraps that have come down to us, one of my grandest and most beautiful ideas. Say that all the rest of the 4th Gospel is fabulous the 13th Chapter breathes, burns, blazes with reality to me. If that chapter is fictitious, Shakespeare never approached it, at his fullest inspiration. Does fiction have such exquisite consistencies?

Once for all, let me tell you, the miracles are of no truth to me as miracles popularly defined. As the fruit and flower of the genius of Jesus, as parts and illustrations of his personality, they are mag-

nificent. They were done as all works of genius are done with simplicity, and no self-display - I would not bore you with the clattering hooves, or hoofs, which is it? of this hobby of mine, if it were not, that in your Discourse, I find no allusion to this view. Some of the extraordinary effects attributed to Jesus you have no difficulty in admitting, have you? as e.g. the curing of Peter's mother-in-law. Bless your heart there is many a one now that your presence, your hand would cure in the same way. Even if Jesus produced no more striking effects than these, still his simplicity is beautiful. He makes nothing of these things. He tells the people they cured themselves by their faith.

I think you do injustice to Jesus in attributing to him doctrines which belonged not to him, but to his nation and age. I may find perhaps may I not, somewhere in your works allusions to fairies, lunatics, Satan &c - now suppose some 2000 years hence, your books should be among the few extant, might not scholars then gather from such allusions that you believed in fairies, lunatics, Satan &c — In the grand close of the 25th of Matthew, all that is peculiarly Christ's is the assertion of the great test or principle by which men will be judged, nay, by which men are judged. The rest is the scenic decorations, oriental, Jewish decorations, borrowed from the wardrobe of the popular ideas. They did not teach anything.

But I will spare you — How I wanted to see you — to catch you — do you think it right to come poaching in my diocese, without coming to see me, pcatching yohn heresies? I got your note by the Apthorps, and went after you the next morning. I am glad you did not let Philadelphia disgrace herself by paying you $25 for a lecture. It was a shame to offer such a sum. Mr Mc Kim carried you to the Union Ground R. Road Depot, and you saw some of the late arrivals. Since the world began were ever such dramas acted, such romances woven?

But good bye - Once more thanking you and praying Heaven to bless you, I am

heartily yrs

Wm H. Furness.

Did you ever hear the good story of the learned German professor visiting England and dining with some orthodox scholars? They got into a theological discussion, and his host spoke of St. Paul. "Poul! Poul" said he with German pronunciation, "I have read his letters — I not always agree with him".

November 1858.

My dear friend.

I thank you for your kind words about my book, and am glad that it pleased you. Your own handwriting, altho' it severely tasks my

power of induction, was especially welcome. as it gave assurance of your improved health. I was sorry to learn that you were disabled, but I was inwardly persuaded that it was only for a while. You cannot be spared yet.

In stating your grounds of dissent from me, it is curious that nearly all the particulars that you mention, in the Gospels as incredible and fabulous, strike me in the same way. I believe Jesus was the son of Joseph. I do not believe that he ascended visibly (the Gospels do not say that he did) I doubt the turning water into wine, the walking upon the water, the feeding of the 5000. You say you love and honor the Jesus of fact, while the Christ of fiction is as much a mythological character to you as Hercules or Phoebus Apollo. Very well. My aim is to separate the two — to penetrate the mythical, the comet's tail, and get at the nucleus, the germ of the myth. Possibly I retain more than I should, or you reject more than you should. I think the principle or the philosophy (if I may lay claim to anything so lofty) by which I am guided in the attempt to distinguish the fact from the fiction, you accept as sound and fair, do you not? For instance, I recognize no violation of natural order. The facts which I accept, I accept simply because they appear to me to accord with the truth and nature of things.

You think the early Christians no more reliable than

the Millerites – Let it be so. Only the more luminously does the internal evidence of whatever of truth or fact there is in the New Testament shine out, only the more clearly impossible is it that these ignorant and superstitious folks should have created such a history as that of Jesus substantially is. I have read very little on this subject, being jealous of any influence that might impair the free working of my own ideas. I don't know where I rank. I think you accept my ground to a certain point —

Have you read Bushnell's work? Of course you have. It's an attempt is it not to modify the old theory in accordance with modern light. And Albert Barnes has come out with a book upon the "Grounds of faith in the Word of God", the burthen of which is, that there is a True and a False, a Right and a Wrong, in the nature and reason of things, and that a revelation that contradicts this natural reason is not, and cannot be a true revelation.

What a change has come over the South. I fear we can no longer depend upon Southern outrages to stir up from time to time the sluggish North. They are finding out what their ruffianism results in. And they will be trying some new Dodge and Yankee the north somehow – We have made a great advance here in Pa. We have now as our Supreme Bench for 15 years to come, John M. Read, the Counsel for the Christiana traitors in the case of Gorsuch's death, one of our ablest lawyers, and second to no

lawyer in the land in appreciation of the Great Question. He said to me a little while ago that such a History of Slavery might and should have been laid before the Supreme Court in the Dred Scott case. as would have rendered the decision the Court rendered, impossible.

But good bye - I hope you are steadily convalescent - I made many inquiries about Dr Franklin's son but with no success. I enclose a bit of information which however you probably have. Have you consulted W. Corbett. Peter Porcupine? Dont feel under the slightest obligation to answer this chat.

With all good wishes.

Your friend

W. H. Furness

Wm J. Duane the honest Secretary of the Treasury whom General Jackson turned out for refusing to remove the Deposits from the U. S. Bank, is connected with Dr Franklin's family and knows all about them.

(For the Banner of the Cross.)

FRANKLIN.—MR. EDITOR,—So much public interest has recently been awakened in regard to Franklin's grave, that it will probably gratify many of your readers to know any circumstances which connect his name with old Christ Church.

It would appear from the records that he was a pew-holder there, from about the time of his marriage, in 1730, to the period of his decease, in 1790; that is, for sixty years. The records show the baptism of two of his children, Francis Folger, Sept. 16th, 1733, and Sarah, Oct. 27th, 1743; also the marriage of his daughter Sarah to Richard Bache, Oct. 29th, 1767.

His son Francis was buried in Christ Church ground, Nov. 1736; his wife, Dec. 22d, 1774; himself, April 21st, 1790; his daughter, Mrs. Bache, Oct. 7th, 1808, and her husband, Richard Bache, July 30th, 1811. These all lie by the side of each other.

In 1739, a subscription paper was drawn up, for raising funds to finish the new church, and Dr. Franklin's name appears on the subscription list. He also subscribed in 1751, towards building a steeple and purchasing a chime of bells.

In 1752, and again in 1753, he was appointed by Vestry one of thirteen managers of a lottery, to raise twelve hundred pounds, for finishing the steeple, and paying for the bells.

The pew in Christ Church [illegible] the time of his death, he had rented for thirty years, at least, and probably much longer. It was afterwards held by his children, Mr. and Mrs. Bache. It is now pew No. 25, on the north side of the middle aisle.

The following extract of a letter, on the importance of going constantly to one's own church, and uniting in the services of our unrivalled liturgy, affords useful hints to many in our own [illegible]. It is addressed to his daughter, then only twenty years of age, on the eve of his sailing for England. It is taken from Sparks' Life of Franklin, vol. ii. p. 267.

Reedy Island, 7 at night, 8th Nov. 1754.

MY DEAR SALLY:—

* * * * Go constantly to church, whoever preaches. The [illegible] of devotion in the Common Prayer Book is your principal business there, and if properly attended to, will do more towards amending the heart than sermons generally do. For they were composed by [illegible] much greater piety and wisdom, than our common [illegible]sers can pretend to be; and, therefore, I wish you would never miss the prayer days; yet I do not mean you should [illegible] sermons, even of the preachers you dislike, for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. I am the more particular on this head, as you seemed to express a little before I came away, some inclination to leave our church, which I would not have you do.

We expect to be at sea to-morrow, if this wind holds, after which I shall have no opportunity of writing to you, till I arrive (if it please God I do arrive) in England. I pray that his blessing may attend you, which is worth more than a thousand of mine, though they are never wanting.

Give my love to your brother and sister,* as I cannot write to them, and remember me affectionately to the young ladies your friends, and to our good neighbours. I am, my dear child, your affectionate father.

B. FRANKLIN.

While on this subject, I may mention that another name, greater even than Franklin's, is connected with our venerable Christ Church. Washington and his wife were constant worshippers there for six years, during his Presidency, from 1790 to February, 1797. The pew built up and appropriated by the Vestry for the President of the United States, [illegible] new pew back from the chancel, on the north side of the middle aisle. It was square, and occupied the space of two of the present pews.

From Dr Antonie Fiisler New York

New York 25 Nov. 1856

Salve Domine, et Uxori Tuae
et Amicae Vestrae degenti in
domo Vestra. Salutem dico et opto.

Dear Sir!

Optime Amice!

I received your kind letter with its kind containing the $10. They came at the very time. I had left $1. in my whole large financial state. Miss Stevenson has been always so kind to me! She was and is so to everybody. God bless you All together! I waited with great longing, the whole summer, the time of vacations. I hoped to go at Boston and see my friends "Expectans expectavi" is tuid tempus, attamen spes me fefellit.

The time is now a little better. I gain already $6½ the week und some promises have been made to me that I shall gain more.

Prof. Driisler did very kindly receive me, and he promised me to look out for some occupation for me. Some Germans will take with me English Lessons. I am refering this language like the servant of Evangil who received but One talent. I use it with diligency. but it is only a small portion in comparison of some other of the languages that I do know.

Last Sunday I have gone in a church to hear — not the Sermon. but the language. Notwithstanding

my little expectation, I found still less. Bileams Ass, was a better preacher, than those stupid ignorant fellows are. "O scientia Theologica, ubinam es? Non te in, vemishisce terrarum!" What could be done if there might be good illuminated preachers. They cannot be found. You Sir, with me or two followers of you, are the illuminated preachers in this country. In Germany are several, but the Police does not allow them to preach.

If You, Sir might converse in the same unrestrained manner with the Germans as I use it, or rather as the Germans use it, reserving myself, You would be astonished of the horrible Chaos which exists in their heads. The past times with all their treasures are not at all estimated by themselves — "Quae fuerunt praeterierunt it is, I tell you, Sir, a horrible destiny to be compelled to converse daily with this people. But I use them like we use the caustic specifica in Chemistry, for the purification of my conceptions and ideas. If I have a very small property of religious ideas, they are my innermost property, conquered by myself. I think often of Gothe's:

"Nur der verdient die Freiheit wie das
Leben, der täglich sie erobern muß."

I say, Nur der verdient den Trost der Religion welcher sie täglich erobern muß. — O my dear Friend, I think this kind of men deserve perhaps still more our care and compassion as the obstinate believers.

Last Sunday I baptized the child of me of my

friends. My formula baptismi is: "N. ego te baptizo in Namine Patris et Filii et Spiritus, hoc est, ego te baptizo in Nomine Veritatis et Libertatis et Charitatis!" These words I do speak in our language — Funeral sermons would be my best present occupation. The last one I spoke in Boston "ad tumulum" of a German who was also a "politischer Flüchtling." Such sermons come from my heart — it could brake — when I speak:- In fremder Erde wirst du ruhen so wie wir als Verbannte auf fremdern Boden wandeln." I envy him who goes in "das ewige Vaterhaus. Pardon me my dear Friend, I grow "weich", wenn I write to you, and my tears flow — I have Nobody in this country and perhaps not at home, with whom I can so open speak as with you! But I will not lament, and the tears must cease, I speak my Motto: Totus Arbis est Domini, alis cunque terrarum invenio

From your thankful friend
Dr Füster

From John Gage. St Domingo.

St Domingo May 2. 1859

Theodore Parker.

Respected Friend.

Supposing that my labors here are terminated, I propose sending you a synopsis of facts and events to help while away a leisure hour that the rainy season may impose on you. It is a month to day since we embarked on the Dominican schooner for this port, with seven savages, and landed here in the P. M. of the 2nd day. The city is surrounded by a wall averaging 18 feet high, and 8 feet thick, and includes a territory near as large as Boston, which is covered with buildings of stone or stone and brick, and great walls mixed one and 2 stories high, and half in ruins, there is no street or part of the city that is exempt from ruins. The San Franciscan convent and the Jesuit college are magnificent specimens. The roof and walls of the latter is entire, but the inside has been taken out, and I was told most of the valuables carried to Philadelphia. The corner most of the vaulted roof to the main chapel, and some of the smaller parts have fallen and in the place, and within the same walls where the people worshipped, now Bananas grow, and honey "much do congregate". There are over 100 swarms of bees here in all sorts of old boxes, barrels, kegs &c

besides that. every hole in the wall of the church inside and out are filled with them. Whilst speaking of bees I would say that honey and wax are articles that are largely exported from here.

In Barra a village of 300 people 45 miles west of here I called on the commandante of the place, Juan Xeres Victoria. He had spent many years in the United States in his younger days, and contracted some of their habits, and spoke the language tolerable. he got americans to build his house in somewhat american stile shingleing it and clapboarding the out and sealing on the inside up the studs, which is not done here, and as the clapboards were not perfect, and time had made some holes in it, the bees had taken advantage of it and filled this space all around his house with bees and honey, and he could not drive them out, and he feared they would spoil his house; the honey was beginning to run down through in many places. I thought this was a good suggestion for building a bee house.

Immediately after coming here, I submitted those questions that are concerned about to Don Miguel Larastida Minister of foreign affairs, and he agreed to submit them to Congress and get their answer, and Santana's approval. I had them rendered in Spanish. But Santana has been from home, and has but just returned, and I may not get the answer to carry home with me, but I have learned how most of them will be answered, and I will mention some.

They would like to have us come here. but do not allow foreigners to vote or hold office. They want none but whites to come, they do not want blacks or coloured persons. Though 3/4 of the inhabitants are coloured more or less, the governors are mostly white, and they are afraid of the coloured influence.

They say they will allow freedom of religious worship, and that they are going to make provision for education. We could bring all tools, implements, cattle &c, and little or no duty to be paid, and export duty generally 5 per cent. and there are little taxes. Foreigners not subject to military duty. Government owns much land, but does not sell it. The land has never been surveyed, and is not generally thought to be worth it — a man can for $50 get the right to work as much land as he chooses most anywhere if not in cultivation, and as long as he pleases, they do not deed land by metes and bounds as we do except near the cities where it is valuable, and there is vacant land all around the city within a mile of the walls in fact it is commons clear up to the walls and the greater share of it commons all around as far as I have seen. The best and most industrious people I have seen are the American Blacks, that were brought here by Boyer when he presided over the whole island in 1824. they mostly came from Philadelphia and Baltimore — there were from one to 2 thousand brot here, and provisioned for 6

monchs by Boyer and they and their descendants mostly still remain, and can generally read and write, I have had one of these children to travel with me as guide, and Servant — they know the teaching of the Spaniards, and can generally cope with them, as they have more industry, and economy. Though the Spaniards still hold most of the offices, and have the most power in Government — they dare not exclude the negroes nor make any invidious distinctions of colour, any more than our politicians dare speak against the irish, for it will be remembered at the elections, and elections they have here often. It is a republic and they go through the farce of elections here occasionally, which are conducted something on the Kansas plan, but their real elections where all can give a free balot as Roderic Dhu said "hangs in their belts and by their side", and they heed these balots which negroes here have learned to wield as well as the Spaniards.

But they are running down, sinking lower and lower and I do not know as even God can raise them except as corn is raised — let the race rot a food for the next.

I really wish you could spend a week or two here, to break the monotony of little island life for it seems more like the world here than on that little Isle. The great Catholic churches here are a grand feature in the city, 15 in number and but 2 or 3 in ruins each is a grand pile in itself, and each entirely distinct

in its architecture entirely different from any in the State and many of them have a very imposing appearance. The women seem to do all the worshipping, they alone almost attend church, and I have not seen a Gentleman and Lady walking or riding together on the island, they have no wagons or carriages and I have seen but 1 cart in the city, except Government carts every thing is carried on the backs of Donkeys about 3½ feet high.

Truly yours

John Gage

Sister Fanny wishes to be remembered

From Wm Lloyd Garrison Boston.

14 Dix place, Nov 8. 1857

Dear Mr Parker:

Permit me to introduce to you two French refugees, who have had a marvellous escape from Cayenne, (the victims of the despotism of the French usurper Louis Napoleon,) one of whom has with him an account of their escape, as published in the Salem Register, which cannot be read without the deepest commiseration for their unhappy fate. Is it in your power to suggest to them a mode to find friends or employment for the time being, until they can have time to adjust themselves to our usages? They will tell you their story, and I know that you will listen to it not only with respect, but interest: Cannot something be done to procure some temporary assistance? Are there not those who will contribute to their necessities, who might not be willing to aid an unpopular movement?

Yours, truly.

Wm Lloyd Garrison

14 Dix Place May 26. 1858

Dear Mr Parker:

I was so interrupted by company to a late hour last night, that I have found it impossible to look over your manuscript, though I tried to do my best. You say ~~that~~ it is written so plain

that he who runs may read it — "if he can". I can say, on an examination of it, that its chirography is such as to furnish a very strong inducement for any man to run, who attempts to read it!

However, I trust that, by the aid of your good wife, Miss Stephenson, Wendell Phillips, Samuel May jr, Robert F. Wallcutt, Winchell Garrison, and a few others, we shall be able to decipher it, so as to print it in the Liberator without any serious blunders.

Your puzzled friend,

Wm Lloyd Garrison.

Rev. Theodore Parker.

14 Dix Place, June 3, 1858

My dear Mr Parker:

I am greatly obliged to you for your kind note, — so characteristic of your catholic spirit in all matters pertaining to an honest and conscientious difference of opinion. — Be assured, if I had supposed you would have felt averse to a religious presentation to your people of my views on the subject of peace, I should not have done so. Be true to your own convictions, and I will try to be true to mine — holding the mind open to receive any new light that may be shed in any direction.

As to the pecuniary "consideration" enclosed in your note for my discourse, I return it with thankfulness —

1. Because I never thought, and cannot think

of receiving a farthing on that score.

2. Because I informed your people that I stood in your place as an act of friendship, to enable you to dispense "the word" in a distant state; and, therfore not as a matter of contract, And,

3. Because, on the score of favors, I am still very much your debtor, especially for your consoling services in times of affliction and bereavement by death.

"May grace, mercy and peace" be with you and yours, now and evermore!

Yours, with high regards,
Wm Lloyd Garrison.

Rev. Theodore Parker.

111 Dix Place June 17. 1858.

My dear Mr Parker:

I return you the volume of the writings of James Nayler, which I took the liberty to borrow from your library, during your absence in Pennsylvania, — thanking you for the use of it.

I wish to renew to you the expression of my grateful acknowledgments for the handsome and valuable present of five volumes of the "Dictionary of Greek and Roman Biography and Mythology" to my son Wendell, who also appreciates it with the deepest gratitude. In this, you have most generously circumvented me, in regard to my Music Hall discourse, and, as a "non-resistant," I readily submit — only, however with this understanding, that

your gift to Wendell is wholly gratuitous on your part.

My dear wife hardly feels reconciled to your taxing yourself so heavily, when you have so many expenses and so many calls upon your benevolence: but the gift will be a lasting memorial to us all of your friendship, and will be carefully preserved by him to whom it was given, probably long after you and I shall have "put on immortality".

I am delighted to know that you are willing to say something in merited praise of that wonderful old man Humboldt, at our gathering at Framingham on the 4th of July. I hope nothing will occur to prevent your doing so: for it is not possible for any one to do it so well as yourself. We will have your tribute carefully reported, printed, and transmitted to that scientific prodigy, and veteran philanthropist. Perhaps you will draw up a resolution, to be adopted by acclamation on the occasion.

Your much obliged friend,
Wm. Lloyd Garrison.

Rev. Theodore Parker.

Boston, Jan. 15, 1859.

Dear Mr Parker:

In common with a host of warmly attached personal friends, and a great multitude of enlightened and grateful admirers of your character and labors, I am made very sad to hear that your bodily indisposition is of so serious a nature as not only

to preclude you from exercising your public functions at Music Hall, but also to require, at this wintry season, an ocean voyage, and a residence in a foreign clime, as essential to your restoration to health. You have fought long and bravely against disease, and by high resolve and heroic purpose endeavored to expel the enemy. Doubtless, the conflict has been too long protracted on your part, and now that the fleshly nature is compelled to yield, though the mind is as clear and vigorous as ever, I trust you will give it all possible chances of recovery, by taking absolute rest from all mental excitement, and summoning as much determination to get well, as you have shown not to consider yourself sick.

As an act of friendly consideration, I have forborne calling to see you, knowing you need to be kept very secluded, and rejoicing to hear that you are so well guarded in this respect: yet I hope it may be possible for me to give you the parting hand, and my benediction at the same time, without burdening you, before you leave the city. Of that, you and Mrs Parker must be the judge.

I shall try to look wholly on the bright side, and hope for the best results in reg and to your voyage and a change of climate. Life with you, I am sure, is mainly desirable that you may continue your labors in the field of humanity, and for the good of all mankind. How much you have done for the freedom of the human mind, for the exposure of political corruption, for the removal of theological error, for the suppression of religious bigotry and superstition, for the overthrow of

injustice, for the slave in his fetters, for the prisoner in his cell, for "the perishing classes" of every description, it is not for you to know. it is not for me to compute. You have touched, quickened, inspired thousands of minds, which in their turn shall impregnate other minds with generous and noble sentiments, down through the centuries to come, — an ever widening circle, on both sides of the Atlantic. "The past, at least, is secure". What the future has in store, only the Infinite Father knows. His will be done!

I thank you for the many kind words you have spoken in my behalf, and for various acts of kindness done to me and mine. As I have nothing to offer in return but my grateful acknowledgments, I must ever remain your debtor. If, however, at any time or in any way, I can be of service to you, it will give me great pleasure to perform it.

I proffer my heartfelt sympathies to your dear wife in this time of trial. I have ever admired her meek and quiet spirit, her sweet and gentle nature, her benevolent disposition, her domestic consecration, and felt that you were singularly fortunate in your choice of such a partner for life. She belongs to my calendar of living saints. —

May all the disembodied ones, and all the good angels, watch over you both, and a gracious Providence prolong your lives to a "green old age"!

I send my warm regards to dear Miss Stevenson, entertaining as I do for her, the highest respect in no

gard to her rare womanly culture, her intellectual vigor, her moral excellence, and her sympathetic nature, drawing her closely to the side of the distressed and suffering, the poor and perishing. Tell her she is in my eyes, very beautiful, in the highest and noblest sense of the term.

To all that I have written, my own dear wife most heartily responds.

Mrs Hamilton Willis made us a visit yesterday, and desired me to say to you that, in case Dr Howe could not go with you abroad, and it would be agreeable to you, her husband would esteem it both a privilege and a pleasure to be your travelling assistant and companion.

Please make no attempt to answer this.

Your attached and sympathizing friend.

Wm Lloyd Garrison

Theodore Parker.

150 Gay E

From Eben Gay, Hingham Mass.

Hingham May 6. 1852

Rev Theodore Parker.

Dear Sir. I fear I am late in notifying you, or rather reminding you. that the Trustees of Derby Academy here, expect you to deliver the Lecture before the Pupils and others on Wednesday the 19th inst.

Your substitute, in case of your being prevented from attending, is the Rev Samuel Johnson of Salem, to whom I will write to day — I think I have before stated all that you need to know from me, relative to what we expect from the Lecture.

The provision for delivery of the lecture, so called, is thus stated in the original Grant: that the Trustees annually "appoint some able minister of the Gospel to deliver in the said North Parish, a Sermon to the said Scholars for the purpose of inculcating such principles as are suited to form the mind to virtue" - and thus appropriates "six pounds lawful money" to the payment of the minister.

The practice has been, as far as I know, to select the subject of the sermon somewhere within the wide field embraced by the word - Education - and at the end of the discourse, to address directly and especially the pupils alone.

With much respect &c

Eben Gay.

P. S. Please reply immediately, that I may know you get this — Yrs E. G.

Giddings J. K

From Joshua R. Giddings. Washington City. D. C.

Washington City Apl 26. 1848.

Rev. and Dear Sir,

In answer to your first question I would remark that it is not new to me. I am of the opinion that Mr Adams had warm personal friends, who were attached to him on account of his virtues. I believe the number to have been small. Yet I have every reason to believe there were such. I had the opportunity during his last illness when no hope of his recovery was left, and after his death to witness the feeling that pervaded the hearts of some of his intimate and long tried friends. Educated as Mr Adams was, in the school of diplomacy, he probably had few intimates, and no confidential friends, to whom he communicated any thing which he was unwilling to have published.

As to his hostility to the south I am of opinion that if he had felt it, I must have known the fact. He had a feeling of hostility to the slave-power of the south, which he ever regarded as opposed to the interests and the freedom of the north. He was a lover of liberty, and of course a hater of slavery: But so far as I know the heart of any man, I am sure that Mr Adams harbored no unkindness towards the south. I speak with confidence on this point, for the reason that I think I should have known the fact, had it existed -

3d I have made examination as to his supposed efforts while Secretary of State to recover fugitive slaves from Mexico - but I find no trace of any such demand, or

negociation for any such purpose.
4th The instructions to the Commissioners who negociated the treaty of Ghent were clear and specific.
I should have answered your enquiries sooner except for the intense interest felt in the absorbing subject of the fugitive slaves, the mob and matters growing out of them. They have now ceased to occupy the attention of members.
I notice one other question contained in the postscript of your letter. Mr Adams' views in regard to Oregon were founded upon the belief that the question ought to be settled. That by pushing the President he would bring the subject to a close. He at all times in his private conversations declared that he would be satisfied with the territory south 49°. He however considered the British Claim as founded upon the right of hunting and trapping, while we should use it for the purposes of agriculture, which is superior claim to that of the British. These are the views which he expressed in Convention.
I will send you such documents as I may have to distribute —
We have had a time of intense interest in this city for the last week as you will have seen by the papers. It has now subsided and we are again going forward in the usual manner.

Very respectfully
J. R. Giddings.

Rev. Theodore Parker.

Giddings J. R.

Hall of Representatives
July 6. 1848

Rev^d and Dear Sir,

There has been no further official publication of the hanging of the Deserters by Colonel Harney. All orders and reports on that subject are doubtless on file in the office of the secretary of War but will never be published unless called out by resolution of this body, or of the Senate.

There are no copies of the Slidell Correspondence except those found in the several Vols of Executive documents. They will doubtless be found in your State Library. So also in relation to Mr Trist. The copies of that correspondence in pamphlet form have long been distributed and we now are compelled to refer to the bound volumes whenever we wish to consult them. I am not aware that Mr Slidell was instructed to offer $6.000 000 for the Country between the Nueces and the Rio Grande. He was ordered to offer $15000.000 for the country on this side the Rio Grande up to the 32° North Lat. and thence west to the Pacific. But you will find all this I think in your state library or in the Library of Ma Thompson. late your Member of Congress - I need not assure you that I should take pleasure in furnishing any intelligence in my power, for I feel that it would be wielded to the benefit of mankind - Very respectfully

J. R. Giddings.

Rev. Thos. Parker

From Merrit E. Goddard. Hanover N. H.

Dartmouth College. Hanover N.H. July 20. 1857

Mr Parker,

Dear Sir,

I hope you will pardon a personal stranger, but one who knows something of you from common report, and perusal of some of your writings, for asking you a few questions —

Is it of any advantage to a young Student who thinks of becoming boy and boy a preacher of Liberal Religion to have some direction as to the best authors to be read in the meanwhile — the best course of study — what qualifications and conduct are most demanded — and what in fine are the best sources of information, and the best means of culture generally, in the above circumstances?

Or, on the other hand, is it better to consult one's interior wants and needs, and by careful self-examination decide what particulars he is prepared for, and towards which his affections yearn: and so lay out for himself a course of study, and thus build himself up?

I am inclined to think that a little direction from an experienced head, not to be implicitly followed necessarily, but taken as suggestive, and enlarging one's circle of vision would not be worthless to one who has almost never resorted to another for advice or consultation on these subjects —

In a few days I shall have done with College

Life — I am now naturally casting about for the part I am to play in the future, and I can think of no calling that would be more agreeable, or congenial to my feelings and tastes than that of a Preacher.

I know the Minister's life, is no bed of ease, but requires a soul full of courage, and self-denial — that his labors are the poorest paid, that he must expect to meet obloquy, Sneers, and curses — a life of martyrdom — if he would be a true man preaching from his own soul, and interpreting his very heart throbbings into plain speech in these days — But, well aware of this, I cannot hesitate in my purpose.

It is some 2 or 3 years since I first began to read the writings of liberal men. —

Though of a reverential mind, I had never found any abiding satisfaction in the popular churches — My parents are Universalists in sentiment, though not Church members — yeoman-farmers on the slopes of the Green Mountains.

My mother never spoke to me of the catechism, (indeed I only recently saw one for the first time) but her constant injunction was, My Son, "do right" — "Be a good boy" — thus appealing to my self-respect, and the divinity within the human: and her words never failed to have weight with me —

At the age of 11 a strange paralysis struck off the power of sensation and action from my lower limbs, resulting in a slight permanent lameness which has operated to abridge my bodily activity and

154 Goddard M.E.

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Dartmouth College. Hanover N.H. July 20. 185[illegible]

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At the age of 11 a strange paralysis struck off the power of sensation and action from my lower limbs, resulting in a slight permanent lameness which has operated to abridge my bodily activity and

capacity for business — Circumstances, partly considerations of health, will probably prevent my entering the ministry for 3 or 4 years.
Meanwhile, however, I wish to keep my eye constantly directed thitherward — You will doubtless think it strange that I should seek an institution of Education, presided over by that great high priest of Slavery, Dr Lord. Reasons which I cannot mention here, but which operated upon me with peculiar force brought me hither — Perhaps the case is not without its advantages, as I have seen the enemy in his entrenchments, if I have not learned something how to spike his guns — James Freeman Clarke was right when he said (in the Christian Examiner) that Dartmouth College would become a nursery of infidels under Dr Lord! No revivals here: very rarely a student joins the Church. —
For myself, I hold the religious element in the deepest respect, while compelled to think many of its manifestations unworthy. —
I love to think of Religion as flowing naturally and spontaneously from the soul — The idea of religion which Mrs Child puts forth in the "Progress of Religious Ideas", the sentiments of the "Progressive Friends", and the views of religious questions latterly in the "Discourses on Religion", please me — But pardon me, again: thanks, thanks, if you have been patient to follow me so far — If your health (which I am pained

to hear is quite poor) and other duties more important are not inconsistent therewith, I should be deeply thankful for any advice or suggestions you may see fit to give me in reference to my questions or studies.

With the highest esteem.

Yours truly,
Merritt E. Goddard.

Rev. Theo. Parker.

From Homer Goodwin Sandusky.

Sandusky Dec. 17. 1855.

Rev. Theodore Parker.

Dear Sir,

The "Discourse on the Function of a Teacher of Religion," and "Proceedings of the Pennsylvania Yearly Meeting", were duly received. I do not often write letters Sunday, and owing to a three weeks trial - between a Presbyterian Deacon. (who is expecting salvation by Faith) upon the one side, and a man who believes, to get money is the "chief end of man" on the other - I have been unable to acknowledge the receipt of the same any sooner.

With the Discourse I was much interested, because I think the true Function of the Religious Teacher, was shadowed forth. O, how long will it be before the world will apprehend the truth, that it is of a little more consequence that men should understand and practice the duties which the relations of their common Humanity impose, than that they be indoctrinated into the profound mysteries of a creed?

We have been "edified" (for we enjoy the "privileges" of stated preaching") by a series of Discourses on God's "Plan of Salvation". I wonder when it was that God first conceived of this "Plan"? It would seem that Man was a sort of machine, which as God first "got him up" did not work well. He "went astray" And this "Plan" was a sort of device to remedy -

(He "provided a remedy for fallen man") the defect. If a man gets up a Steam Engine, and it does not work well — and if the material is perfect — and the principle perfect — we immediately conclude that something was wanting in the wisdom and skill of the designer. But how this can be applied to God is beyond my comprehension. But I forbear, God grant I may one day know the truth.

The Proceedings of the Yearly Meeting struck a cord to me of painful interest. Thousands all over the land — are anxiously pushing their inquiries beyond the creeds of the Churches. But where is there a bond of union? How shall the light of Truth shine into all the dark corners of our land? The ground is all pre-occupied every where: and an Ecclesiastical Tyranny is brought to bear against every man who dares to question, "the immaculate conception" of the creed. If a ray of Divine Truth happens to peep into some crack or cranny of our wooden headed ministers, they dare no more reveal (if it square not with the creed) than they dare question the infallability of a "General Assembly". And whoever dares bunt his head against his creed, finds a Religious and Social Tyranny which will nearly crush him, if he has a manhood that can be crushed.

But the difficulty with us is, that we have no avenues to the peoples ears. We have not the organization and machinery of the Churches. And indeed it would not be desirable if we had — for then the effort would be to build

up the organization, and not to spread the truth.
There has been much in the Quakers, which for a long time I have admired. The comparative absence of "Humbuggery" is commendable. But they are by no means free from "Cant". "The Progressive Friends". The name is unfortunate in some respects and fortunate in others. They could hope for nothing, not even toleration, from the Quakers. For the more nearly they approach them, the more bitter would be the war. Great things are to be accomplished: — can it be done without organization? without concert? — without machinery? These are the questions. Man by nature is a partisan. He worships his creed — his party — his hobby — his sect, and makes it his God. "Thou shalt have no other gods before me" — has a deeper significance and deeper philosophy than men are aware of.
But I have been writing a long letter. Our people were much disappointed in not hearing you. And what seemed strange the "orthodox" all turned out. Can you come again? What I would like would be that you spend the Sunday here and at my house. A Lecture on Saturday night, and then two or three sermons on the Sunday is what I should like. Say two sermons and a lecture on Sunday night on some subject connected with the Slavery Question.

Sincerely Yours.

Homer Goodwin.

From Martha B. Goodwin. China

China Dec 6: 1857

Dear Mr Parker.

Long before leaving Boston, I wanted to call on you – and assure you of my gratitude for the favors you were bestowing upon me from Sabbath to Sabbath. My remembering how much your time was occupied – debarred me from trespassing until the day before I expected to leave for China. My husbands death – made it impossible for my lips to utter what my heart dictated, my sincere thanks for the great pleasure I had enjoyed in listening to your words of counsel and consolation nearly every Sunday morning –

I never forget those happy mornings – and now at Church with the English form of service – during the reading and rereading of the same prayers – my eyes are closed and looking away to the beautiful Music Hall – and my memory is recalling earnest petitions – and soothing benedictions – smiled not particularly to "Queen Victoria, and all other rulers and governors" &c – but to <u>every</u> living soul under heaven – If I cannot retain the precise form of expression – I at least enjoy the old tranquil – elevated sensations, and am quite willing <u>any</u> form of service should go on around me as I am literally deaf to it – For those enjoyments, (I trust to last as long as life) I am indebted to yourself – for the pleasure and instruction <u>then</u> received I was <u>very</u> grateful – but now in years after

when I find this an unfailing source of comfort - I can only assure you of the same, and thank my heavenly Father for my high privilege — I am sure you will appreciate my feelings, and pardon my sending you this long epistle — for now I have commenced I can hardly refrain from going on and on — and saying to you — what in those times I so much desired -

I am trying to be content — and realize what your own words — and Mr Emerson's Essays long ago — taught me that my surroundings are what they were designed and best — and if I find no one to sympathize with me — and so long to return and again listen to words which fall like oil on troubled waters — I remember those wishes - as well as all discontent are wrong — I am conscious I ought only to feel how much more highly blessed than many I have been - For from my childhood - first from a fond thinking sister (having thrown off the fear she had been taught — and finding the loving friend and Father in Heaven instead of the frowning judge,) I was led to look hopefully and confidingly to him - and never saw his face - even in my earliest imaginations only as the pitying father when I erred - and the approving - in right - but always - loving — These dear early impressions can never be effaced.

I was in that section of the Country where I had the opportunity of hearing Father Ballou occasionally and those he had taught of him — from them - going to

Boston — and being invited earnestly to go to the Music Hall — accepted — and I repeat — ought now to be censured if I am ever forgetful of all these blessings — and am not patient under any spiritual privations —

I take the liberty to send — accompanying this note an idol — worshipped very much in China (I often think — I'd as soon have that, the Chinese faith in her. —— as the one my kind friends — the Missionaries — bring to offer them instead — in their God — for she has a pitiful appellation — the Goddess of Mercy — It may be a curiosity to you — I send also a little shoe, nearly half worn out on the foot of a Chinese lady in this place — I preferred sending one which had been worn to my knowledge. Therefore you will pardon its shabby appearance.

Assuring you that I am never forgetful of the delight — instruction and consolation received at your hands I remain ever yours, sincerely and obliged

Martha B. Goodwin.

From William Gordon. Ogdensburgh St Lawrence Co N. Y

Ogdensburgh July 6th 1856.

To Revd Theo. Parker, my Dear Sir. you above all other men I look up to with regard - your truth loving manliness I love. I feel thankful to the giver of all good for such bold men as you in times like these. I do hope for the success of the good cause you advocate.

I have heard little and read less of you since you lectured here last winter - I should been glad to shake hands with you. I am a working man, and a Blacksmith by trade. awkward in manners I stood and hesitated whether I should or not act rashly I finally concluded I should not there was no one to Introduce me to you, as you were leaving the hall.

I learned that you enquired for me I was Proud that you Remembered me - as you have been busy since you was here lecturing on the great subject that agitates the country at this time - there will be some of these Published please to send me some of these that will be most interesting I shall ever retain a sense of the favours that is past, and be thankfull for future ones. Accept my best wishes for your welfare - yours truly

Wm Gordon.

To Revd Theo. Parker.

From James Gorton. Rochester Michigan.

Rochester Michigan Mar. 1st 1856.

Dr Parker.

Dear Brother.

Though a stranger, I know not as I need to make any apology for addressing you as my human brother. Sometime since, I saw a notice somewhere that you were about to publish your theological and other writings — some volumes which you had been preparing for a number of years. I occasionally hear the ministers make a tirade upon Parkerism! with which I am not very well pleased. But I know but little of your theological tenets — perhaps as little as they — and therefore can make but poor defense.

I have but a slim notion of sectarianism, and it has therefore been my business and delight, not so much to become acquainted with your dogmatics as to be assured of your extensive scholarship, your manhood, and your fidelity to the interests of humanity and reform. If a man is true here — I am willing to let him frame his own theology, and shall not be frightened by any ultraism in his opinions.

The most unchristian thing that I know of, is that kind of catechising which a stranger must submit to in all communities. It is not asked of him: "Are you an honest, upright, intelligent, whole-souled man?" but, "What do you <u>believe</u> on?"

 Gorton

While the people are asking this latter question of you. I confess I have no great desire to know, but I would be glad to have you inform me of the titles to your works and where they may be had, for I may some day be able to purchase, as I should expect to be greatly pleased and profited by the reading.

I hope you will pardon my presumption; if such you esteem it, in writing to you, and if you shall feel pleased to reply, direct to Rochester, Michigan.

Very truly yours

James Gorton.

Theodore Parker.

Goss A. F.

From A. F. Goss. Leavenworth City. Kansas Territory.

July 20th 1857

Leavenworth City. Kansas Territory

Rev T. Parker,

You will please pardon the liberty I now take in addressing you a few thoughts when you call to mind, the request made, and the promise given, that morning when I called you, from your breakfast table, to take your hand and bid you adieu. I reached this Territory in nine days from Boston in good health, and without accident. Since my arrival I have journeyed quite extensively through the Territory and visited all the settlements of any magnitude between Fort Leavenworth and Fort Riley. The best mode of traveling here, is on a "Mules back" as it is the easiest and cheapest, for when we get weary, and our animal begins to lag, we dismount by some cooling spring, treat him to the living grass, then feed him from the green grass, which is every where abundant, refresh ourselves under some shady oak upon hand, and, the "staff of life" which we carry with us, then we mount our friendly beast, and begin our journey anew. By traveling in this way I have been enabled to see, and know more of the natural resources than I could possibly gain of the country, in passing the same distance by stage, as they are obliged to follow the trodden path. From what I have seen I believe Kansas is destined to become the rich-

est agricultural region in the world: for its future greatness is heralded in the fertility of its soil. The climate is mild and salubrious. This Territory will surely became great in a commercial point, as we have in the direction of St Louis 461 miles of steam navigation, and to the head waters of the Missouri we have a continued stretch of 2500 miles more; we will soon have a direct communication with Chicago and when the Pacific Road is completed, as completed it soon must be, then we are in the very centre of very advantage, that a bountiful nature could bestow. To day we have the mighty genius of the nineteenth century in Kansas, and beautiful villages and flourishing cities are coming up. as if by the wavings of magic. I have recently been over into Missouri, and I could not help but mark the difference between the looks of the towns along on the border of the river and those on the Kansas side. I see here the same difference as between Liberty and Slavery, the one enriches, beautifies and exalts, the other impoverishes ruins, and degrades. It is with states as it is with individuals, the one who has energy holds a guarantee to greatness; place him in the wilderness and the energetic man will bring milk and honey from the rock, or place him on the stormy ocean, and he exacts a rich revenue from its billows, or throw his body into the prison, and through the grated window, he will send out his soul to count the stars

of heaven, or bring him out and throw in his pathway, the racks and chains of Jewish persecution, and the man of energy, using the same in a great cause will point to these instruments of torture, and say with serene composure "none of these things move me".
We want here good and true men, men of sound morals, active and energetic men, men who are not above labor, but those who are able and willing to bend their loins, and harness their wits, and assist in dressing the soil. Kansas is a poor place for speculators and politicians, we need them not, only to bring us to ruin, but we do need, and must have, or we are lost in insurrection and blood, men who will remain peaceful and manly citizens, until they can go to the polls and place in the ballot box a power which will change wrong into right.
If the actual resident voters in this Territory, who are free State men, would remain united, the cause of Freedom is won, for they to day number three fourths of the legal votes, a majority is not needed, to destroy our hope of freedom, a small number of mad men, may wreck a ship in a storm.
There are men belonging to the free State party to day in Kansas, who I fear may bring us to ruin, they are men of no virtue, mind nor honesty, yet they have their followers. So the fabled enemy of God has his. Yet I will not despair, I will put my trust in the greatness of our cause, and the good sense of the people. I have met Governor Walker several times

and from my acquaintance with him, I believe there is not a man in the Territory, who desires freedom for Kansas more than him, and who would do more to increase the prosperity of the people of the Territory. The weather has now become very warm, yet we have no sickness. Provisions in Leavenworth city are cheaper to day than in Boston: Flour $7.25 pr Bbl. Ham 12 cts pr lb. Butter 16 cents. Eggs 12 cts pr Doz. Sugars from 12 to 16 cts according to quality: a poor man can live much better here than in the Eastern cities. labor is in good demand, and mechanics are needed at very high wages: Those books you handed me I read on the way myself: they also were read by many going up the Missouri, as we were four days on the boat: and now if you could look into the reading room of the Planters Hotel, you would see men reading with much interest, "The moral dangers of Prosperity", "The functions and place of conscience" "Consequences of an immoral principle" "A new Lesson for the day"; and "Immortal Life". There is nothing my dear friend, I miss so much, as the "Sabbath bread" I used to receive from the old "Melodeon and Music Hall in Boston. In Kansas our bread is mouldy on Sunday, therefore we have no relish for it. I hope the day near when the leaven may be hid in the meal, so all may rise. Our friend Nute is yet at Lawrence, a well meaning

man. It would give me much pleasure to receive a letter from you, yet more to hear your voice, but as the latter is impossible, is not the former possible? I trust it is. Wishing you a long life of continued usefulness,

I am truly.

A. F. Goss

Please direct me at this city as this is my residence. I hope to hear from you soon.

A. F. G.

172 Green B.

From Benah Green. Whitestown.

Whitestown June 12. 1854.

Rev. Theodore Parker.

Dear Sir. I thank you from the bottom of my heart for your Sermon, delivered on the 4th inst. Some acquaintance of mine just sent me. I scarcely know whence, a copy - which filled me with very various emotions, intimately commingled: and which I know not how to describe. I bless God, that He has given you both opportunity and heart, to present the facts and urge the conclusions, which the recent outrage in Boston naturally suggested. You have reached the core of many a heart: and are exerting there an influence equally powerful and healthful.

In our little congregation, the question came up, yesterday: How can we get hold of Mr Parkers Sermon? And how many shall we procure? And in what form? I promised to write a few lines to you to day on the subject: hence this sheet. The name of the Boston paper in which my copy was published, I cannot ascertain. It might probably enough have been the Commonwealth. Now we want 200 copies of the Newspaper kind. If that number could be sent on without delay, with a bill, we will send the cash, when we send for the Sermon in pamphlet form. When will that be ready for the Public?

Perhaps I ought to offer an apology for addressing these lines to you - occupied as you must be continually. Our anxiety to get the Sermon, and our ignorance of the particulars belonging to the history of its publication must be our apology. Pray accept it. Yours affec. and gratefully

Benah Green.

We would gladly know at what price the expected pamphlet may be procured.

From Horace Greeley New York.

New York. March 12th 1853

Dear Sir:

Governa Sewards Life and Works are soon to be issued by Redfield in three handsome octavos. The editor (Mr Geo. E. Baker) is desirous that you should review the book for the Westminster. I and other friends join in that anxiety. Will you do it? I can do the needful on the other side of the water, though I presume nothing is needful. Will you do it?

Yours.

Horace Greeley

Rev. Theodore Parker.

New York May 23d 1854.

My dear Sir;

I must answer your inquiry very hastily.

I have never been able to discover any strong, pervading, overruling Anti-Slavery sentiment in the Free States. My private opinion is that John Mitchell spoke very nearly the predominant aspiration of the American people when he wished for a good plantation well stocked with Alabama negroes. I do believe that if every voter in the Free States were to have half a dozen negro slaves left him by some Georgia uncle or cousin's will, that a decided majority would hold on to their chattels and make as much as possible out of them.

Hence I have never seen the way clear, for an

independent Anti-Slavery party. I believe a large majority of the voters are impelled by interest rather than principle, and that any political movement which appeals wholly to mind ignoring material considerations, is doomed to failure. Hence I fail to realize the advantages of disunion, whether outwardly or otherwise, until we shall have built Free States to break off, as well as undeniably Slave States to separate from. I therefore believe that the Anti-Slavery element ought to act through and upon existing parties rather than against them, and so make up by its earnestness for its lack of numbers. I shall not venture to propose a Special Convention till I see how much the ice will bear, but will not dictate to others.

Yours
Horace Greeley

Rev. Thos. Parker.

To Mrs L. M. Child.

New York, Nov. 5. 1855

My Friend,

I thank you for your "Progress of Religious Ideas" which I received three days since, but which I have just been able to look into. I like it too much and am sure I shall in the main be gratified as well as instructed by it. I presume you have read Mr Mays "Progress of the Human Intellect" & Willis Francis Newmans works, and that I shall find the results of such reading as I proceed. I have not felt satisfied with the tone of Theodore Parker's Discour

of Religion, now with that of most of the modern Rationalists. (I of course know little of the Germans, save at second or third hand; and this generally through the reports of enemies.) I have learned by sad experience that neither sceptics nor bigoted Christian theologians can be trusted to state the opinions and arguments of adversaries: and I am glad you have undertaken a task which I am sure will be executed candidly. It will be a labor saving help to many of us.

I foresee that your book will make its way but slowly. The critics will be the last men to realize its value, because to their extensive reading such a work will be a most needless complement. Thus I was not surprised to hear Mr Ripley our reviewer, say in answer to my inquiry respecting it, "It contains nothing new". Of course not. Its true function is to render old truths — even the oldest, more transparent and accessible. I think, however, he said that you had written it without a definite idea — that is to say, without having predetermined to make out a case — which I trust is the fact. I state (entre nous) these first impressions of a thoroughly candid and unbigoted critic, that you may more fully realize what you have to expect from the critical body in general. But this will not disappoint you.

Let me hope that you will — not soon, but after giving yourself a long rest — write another volume, in which you will give our modern "Spiritualists" a careful setting forth. Their virtues and their faults

both demand it. I have not been able at all times, to secure to them perfectly candid treatment in the Tribune; but the outrageous infamies, wherewith they have been treated by the Pulpit and the Religious Press, deserve severe reprehension. I regard them in the true spirit of a Rational Christian, as in part dupes and gross squanderers of time, but not (generally) impostors, and with scarcely more absurdities in their creed than have most of us - I have no time to waste on their tedious sittings, but I am sure their "raps" are not generally simulated, and I rather guess they sometimes

words illegible

They have a new book just coming out by Professor Bowe of Philadelphia, which I guess will be quite staggering. Wont you try to read it soon?

Yours

Horace Greeley.

Mrs L. M. Child

From Luther Griffing. W. b. Richmond. Berkshire County. Mass

July 4th 1854.

Rev. Theodore Parker.

Sir, I have with sorrow and deep regret, read your sermon. if sermon it can be called, preached on the day after the restoration of Burns, the fugitive slave to his rightful owner, in accordance with the law of God, given to Moses in Mount Sinai and recorded in the 25th Chapter of Leviticues in the 44. 45. 46 verses, and in strict obedience to the laws of the United States which are incorporated in the Constitution, and have been acknowledged, to be the supreme law of the land, ever since the foundation of our government — At the commencement of your introductory prayer you thank God, for that great and noble man, who came to bring peace into the world, and you profess to be a follower of his precepts and examples, but alas! how widely do you differ from him, he pointed out just such men as you, who would come after him, and cautioned the people, to beware of those who came in sheeps clothing to deceive them, and I take the libuty to state to you, that your Clerical robes, are too transparent to conceal the poisonous serpents, that nestle in your bosom, and twine arround your heart — Your sermon is a disgrace to the pulpit, and deserves the scornful indignation of every christian person — Your denunciation of the President of the United States, the Marshall, and his deputies, the Commissioner, and Military officers and Soldiers of the

United States, is the highest honor you could pay them, and I do most sincerely hope, you will never blast their reputation with your praise —

You say that "some pasons are born with niggers stealing in them, it is in their bones." and permit me, to add, that some, are born, with envy - jealousy, hatred, - and revenge, rankling in their hearts, and to gain their ends, will instigate the ignorant masses, to commit murder and treason; while they stand aside, and "look on blood and carnage with composure." You do know, and the world will soon know, and believe, that you and Wendell Phillipps, could have prevented, the whole of that bloodshed, riot and tumult and expense, in fifteen minutes — you state that Mr Phillipps, called on Mr Loring, who you acknowledge "has a pleasant face, and is dignified and kind", and requested permission to visit Burns, and know if he wanted counsel, and Mr Loring, in a very pleasant manner dignified, and kindly, told him, all the circumstances relating to the case, and said, that the evidence produced by Mr Suttle, was so full and conclusive, and so legally authenticated, that he considered it useless, to set up any defence — Had you and Mr Phillipps, then gone to Mr Suttle, and said, Sir, we understand, that you have come here, to claim a fugitive from labor, as your property, which we suppose, by the laws of Virginia, and the Constitution of the United States you are entitled to — Sir you know our feelings on this subject, he has been with

us for several weeks, we like his appearance, and wish to have him remain among us, name any reasonable sum that you will take for him, and the money is ready for you, — I have no doubt that all would have been settled, in a few minutes, to the satisfaction of all parties — and all the tumult, riot and bloodshed and expenses, would have been prevented — But no, instead of that, you call an indignation meeting in Faneuil Hall, the cradle of liberty, and make it a burying ground — Frustrated in your attempts to accomplish your base designs, by brute force, you resort to the rankest perjury to carry out your diabolical schemes — It is reported that when you was called upon, to contribute money to purchase his freedom you replied that you had nothing but brains and bullets, to give, and you took good care, that your brains should not be exposed to violence, and used them to concoct a sentence in your sermon, which goes to establish the fact, that you murdered Batchelor.

You said that Daniel Webster lies entombed in Marshfield, but his dead hand put the chains on Anthony Burns limbs, and upon the same parity of reasoning, I charge you, that your live right hand, tore out the bowels of James Batchelor.

Oh! haste! haste, and if possible repent, and atone for the many transgressions, you have wilfully committed, before it is too late, and you are called to stand naked before your God, with all your sins upon your guilty head; there will be no packed grand jury there, to interfere on your behalf, and if that great

and noble man should, as he will, be present, and knowing the deceitfulness of your heart, and your hypocritical course on earth, he cannot say, "Father forgive him, for he knows not what he has done", and justice will be fully meted out to you, for you have not sinned ignorantly — Wishing you may repent and change your course, and do all in your power to assist our brothers and friends at the South, in their exertions to colonize their blacks in Africa, their native land, where they will be free indeed —

I conclude this epistle on this 5th day of July 1854. in the 75th year of my age.

Yours &c

Luther Griffing
Richmond
Berkshire County.
Mass.

From George Grote. London. England.

London 12. Savile Row.
Nov. 9. 1853

Dear Sir

I am honoured with your communication of the 26th September, and beg to return you my best thanks for the volume accompanying it.
I cannot but feel as highly flattering the sentiments which you are pleased to express about my History of Greece. It is a valuable privilege enjoyed by English authors, that the community of language opens for us an easier access to the wide spread and intelligent circle of readers in your great Republic. To an historian of Greece, it is an interesting fact to remark, that the republican sentiment, which was so profound and powerful among the ancient Greeks but which had been superseded in modern Europe by a sentiment completely opposite, has now been revived in America by the people of the United States: and not merely revived, but placed in a fair way to become the unanimous political creed of the immense region between Massachusetts and California. Your Declaration of Independence in 1776, followed by the wise construction, and successful working of the Federal Government, has been among the greatest facts in the history of mankind: and not the least of its effects is that new graft of the Republican sentiment which is now so flourishing in your soil.

182 Grote G

I have read with great pleasure and instruction the comments on the popular theology contained in your Sermons. They are throughout striking and just: to me, on many points, new and suggestive.

I have the honor to remain, with much respect.

Dear, Sir,

Yours sincerely

Geo Grote.

Rev. Theodore Parker.

Boston.

12. Savile Row. London

March 19. 1856

Sir

I ought to have acknowledged long ago your kindness in sending me your "Defence", together with your friendly and flattering letter accompanying it.

The reason of my delay was, that I wished to await the publication of the twelfth and last volume of my History of Greece. That publication affords me the opportunity of better testifying both my gratitude for your presents, and my respect for the large measure of philosophical liberty, which pervades your speculations.

I have taken the liberty of inscribing your name in one of the early presentation copies of my twelfth volume, and I hope you will oblige me by pla

cing it in your library.
Mr Murray has directions to forward it to Boston.
where I trust that it will arrive as soon as this
note - I have the honor to remain.
Sir, Your obedient Servant.
Geo Grote.

Revd Theodore Parker.

184 Grover. E

From Miss Ellen. Grover. Lawrence Mass.

Lawrence Nov 5th 1857.
Thursday morning.

Miss Ellen Grover to
Rev. Theodore Parker.

My dear Oracle. what shall I do? pray tell me wisdom's way and I will follow it: a young woman, my senior by a year or two, about twenty five, I think she is, has been brought by her master and mistress residing in Louisville Kentucky, to this City on a visit.
She has a free husband at the south. but is determined herself not to leave the north. I have never seen her myself, but by secret springs there is an understanding between us: she is to come to my house, sometime to day or tomorrow. Now which is the wiser course — to take a fast horse and carry her down to Amesbury, a few miles distant, and leave her with the poet Whittier and the numerous Quakers there, who will put her to Canada short notice? — or to do the thing openly? let her declare herself free, and tell her master and mistress to help themselves.
Of course her master (a young man, and of northern blood too, the claim is only his by his recent marriage) will bring forward an officer and she will have a trial: now what would probably be the result? will a Massachusetts Judge decide according

to the Dred Scott decision, or according to all former law and precedent? if she is declared not free, her "last estate is worse than her first".

Now I care no more for her, than for the three millions in Slavery, and she might as well be the one to test the decision of our courts as any. She was voluntarily brought here, and if she can be held a slave here, the sooner the public are informed of it the better: then alas! alas, shall we know whether Toombs' boast, that he would "yet call the roll etc" was a vain ~~boast~~ one or not. If she is put secretly to Canada, pray tell me can any one be arrested for it? certainly not by the Fugitive Slave Law, then by what law? Were I a man or if I knew anything myself, but I do not, I would have him arrested under the Personal Liberty Law, and see how that would work.

Please write by return of mail and advise me just as if I were your daughter. I have not lived long enough to know any thing yet, besides the older I grow, the less fixed are my opinions. I begin to suspect, that one's bewilderment, is the measure of his wisdom.

Believe me very
truly Yours.

Lawrence Nov 6th 1857.

Miss Ellen to
Rev. Theodore Parker.

My dear Oracle, I wrote you yesterday, and without waiting for an answer, address you again so soon. The aspect of things has changed: the master and mistress suspect the slave's intention to be free, and guard her closely: she is not allowed to attend the door now, consequently she cannot get away from the house, to take the first step toward declaring herself free: and on the whole, I incline to suspect that the prettier way to do the thing is to sue out a writ of Habeas Corpus, for if she declares herself free, he will bring the suit into Court himself, and so have the benefit of choosing his own Commissioners to decide against her.

Now there are some twenty or thirty lawyers in Lawrence, but no more legal knowledge in their heads than in so many oaken buckets that hang in country wells. It chances that the Court of Common Pleas is sitting here, under Briggs, and supposing that an Ex-Governor of Massachusetts, a Judge too, would know something about matters and things: this morning I had a short audience with him, and asked him first, who had any power to grant a writ; and he said Judges of the Common Pleas or Supreme Courts but not of the Police: so it seems there is no one in Lawrence that can grant one, except himself, and he

leaves town tonight. I asked him before whom the case would come, and he replied, either before the Judge granting the writ, or any other of the Superior courts: then I asked him whether she could have the benefit of the Habeas Corpus, at the expense of this Commonwealth, or whether it would fall upon the private individual asking it, and to my surprise! he could not tell: he did not wish to inform me except on what he knew for a certainty, and such a case being of so rare an occurence he never had looked up on it: he rather thought the applicant, and not the Commonwealth would be responsible.

Then I asked him what the expense would probably be: in his opinion, a mere trifle, unless there was an appeal made to a higher court, in case she should be pronounced free, and he thought in all probability any Massachusetts Judge, would so pronounce her, and as probable an appeal might be made: playfully saying, they would not have the "Dred" of Chief Justice Taney's decision. *

I wish if you are personally acquainted with Richard H. Dana, or any one who knows anything, you would find out whether a writ can be sued out at the expense of the State, and if not, if it would be safe for a private individual to run the risk of procuring her a Habeas Corpus: would there be any danger of a thousand dollar law suit? Please write as soon as you conveniently can, and oblige yours faithfully.

P. S. You know ladies are famous for adding P. S.

* I had an opportunity to make a pleasing inquiry of

Mr Briggs concerning a pretty little anecdote referring to himself, which I have often heard and as often wondered as to its truth. It is said when he was a young man, a bosom companion of his, gave himself up to the wine-glass - he remonstrated with him often and in vain... but his friend once replied to him, that he could not help his career, it was as natural to him as for him, Mr Briggs to wear a dickey, that if he would thereafter go without his dickey, he would break off drinking: the young man never drank after it, and Mr Briggs never wore a dickey. We laughed heartily when I told him, and said it was all poetry! poetry! beautiful poetry! but not the shadow of truth in it.

Ellen.

Lawrence Nov 17th 1857

Miss Ellen to
Rev. Theodore Parker.

My dear Oracle. I arrived home late last evening: brother went with me to hear you Sunday forenoon: in a future letter I am going to tell you about it. I find there was much excitement here when Betty came back. Mr Sweet paraded her up and down our principal street, the afternoon of his return. If she goes back into slavery, I have done my share towards saving her, in the light of a devoted servant. She will have learned some new ideas by his trip to the North. Let me tell you an instance of her independence. after she

became calm: and when you see Mr Grimes please tell him from me: I had it this morning from Mr Watson, Mr Sweets council, who is an esteemed friend of mine, though unfortunately shabby in his politics. He says that Mrs Sweet bought Betty a new bonnet before leaving Boston, and wanted her to wear it instead of mine. when she refused told her it was her own, and she would keep it on her head. he rode with them to the cars, and says Mrs Sweet cried all the way in the coach to the station to get it away from her and throw it out of the coach window into the street, but that Betty would not let her: so Mrs S. brought the new bonnet home in her lap. Betty was seen the day after in Lawrence with my bonnet on, whereby it seems she has yet a remnant of independence about her: but the beauty of the thing is, the news spread here, that my dress was entirely ruined, and that the colored citizens of Boston, were worshipping me, and in dutiful respect even going to make me a splendid present to be presented through the Reverend Theodore Parker: is not that rich? I burst into a wild laugh upon hearing it: about as poetical as the fabulous ducky story of Briggs memory.

Sir Sidney Smith once said of a man who was a great talker, that a few flashes of silence would make a decided improvement. So with his keen edge of wit before me I will not run into any extravagant lengths of words, but wishing you to give my compliments to Mr Andrew should you see him, beg you will throw a thought of me away in some little corner of your mind. there to remain for a goodly number of years. Believe me

very faithfully yours.

P. S. I wish you could see a North Carolina paper I have just been reading; it has the funniest notion of things — talks about Franklin Pierce's "advocating the reception of abolition petitions in the United States Senate", and of Robt J. Walker's "receiving instructions to make Kansas a free State, by and through the dictation of the abolition President of the United States, Mr James Buchanan." Walker "gets up an extensive free-soil excitement, carries the Legislature by his influence for free-soil delegates, to the utmost satisfaction of his master"; to which he adds. "if Walker done wrong, why did not Mr Buchanan withdraw him from his mission". The editors peculiar views may be partly accounted for in his free use of the word done, for instance, "hence we see the Senate undoing whatever the House done".

I do not know as it will be safe for my brother to come to your house, for he says Miss Parker looks so good, that he sits and looks at her in church time instead of you. I tell him she is as good as she looks. I admire her gentleness. Brother says that visit at Mr Stephen Wilbs, Jamaica Plains, where he boards, at an evening party he heard the ladies speaking very highly of Miss Parkis large and active conscience when a girl, mentioning an instance of some expensive lace being caught in the fringe of her shawl, when leaving some place. I forget the circumstances. I had a right

nice visit at your house the other day: but I must stop
Chat.

Ellen.

N.B.

I have broken open this letter to tell you that I have just received the funniest letter from Mr John Stephenson, 5 and 7 Havenhill St. Boston: he wants my name in "full," and also that I should be at home Thanksgiving day. Did you ever hear of such a person? one cannot be too cautious in answering letters, there is so much deception practised in the world.

E. G.

192 Hale J. P.

From John P. Hale Dover. New Hampshire.

Washington March 6. 1850

My dear Sir.

Mr Calhoun, in a speech delivered in the Senate, the 4th instant, speaking of the Abolitionists, says.

"Nevertheless, as small and contemptible as the" "party then was, both of the great parties of the north" "dreaded them. They felt that though small, they" "were organized in reference to a subject, which had" "a great and a commanding influence over the" "Northern minds. Each party on that account, feared" "to oppose their petitions, lest the opposite party should" "take advantage of the one who might do so, by favor-" "ing their petitions. The effect was that both united in" "insisting that the petitions should be received &c"

Again he says "the great body of both parties" "of the North, with the full knowledge of the fact, (viz:" "that the abolitionists looked to the abolition of slavery in" "the States) although disavowing the abolitionists, have co-op-" "erated with them in almost all their measures."

The amount and tenor of his speech on that subject was to show that the abolitionists had from the first been received with favor by both the political parties at the North. What I wish of you is to furnish me with all the facts in your possession or within your reach, showing what the treatment received by the Abolitionists at the North, actually was, how were they treated in New York, Philadelphia, Cincinatti and Boston. Give me

if you can, the proceedings of any public meetings, designating, Whigs and Democrats, and when composed of both parties. Also the proceedings and doings of any mobs attacking the persons and destroying the property of Anti-Slavery men. In fine, I want to show clearly and definitively, what the treatment received by abolitionists was in the North from both parties, commencing in 1835, and coming down to 1846. An answer at your earliest convenience is requested.

Very Respectfully
Your obliged friend.
John P. Hale.

Rev. T. Parker.

Washington April 12. 1850

My dear Sir.

I send you by mail to day the National Intelligencer of this morning containing a full account of the proceedings of the Senate yesterday. You will read them through with interest, I doubt not. You will see by the yeas and nays on Mr Douglass' motion to lay the whole subject on the table, that the vote was yeas 26 nays 28. Mr Webster voting with the 28, so that if he had voted with the 26 it would have been yeas 27, nays 27, and would have been determined by the casting vote of the Vice President. The vote on the motion of Mr Benton, to amend the resolutions of Mr Foote, so as to withdraw the consideration of the admission of California from the Committee, was lost by a vote of 26 to 28, the same individuals voting the same

way as on Mr Douglas' motion. But the most amusing or the most humiliating exhibition of yesterday, was when Mr Benton moved to amend the instructions to be given to the Committee by inserting various matters, and Mr Clay moved to amend Mr Benton's resolutions in that part relating to slavery in the District of Columbia, so that it should read, that Congress ought not to abolish slavery in this District.

Mr Webster was unwilling to express an opinion on that subject! Think of it.

The answer of Mr Clay was, as many thought, most bitter and ironical. He was not willing to press any gentleman to a vote on a subject to which he had not given full consideration. He accordingly moved an adjournment, so that Mr Webster might have time to give full consideration to this question on which he was not prepared to vote.

Yours truly

John P. Hale.

Rev. T. Parker

Washington May 15. 1850.

Dear Friend,

× × × × × × × × × × × × × × × × × × We are all in the dark here, as to what our prospects are even in the Senate, in regard to Mr Clay's great compromise. Speculations as to Mr Webster's ultimate course on it are as diverse as on anything which the future has to develope. The Editors of the Republic the Administration Organ proper, have withdrawn from the paper, and

the Editors of the Union find that the abject servility with which they have bowed down to the most arrogant demands of slavery, have failed to satisfy the South, while they have utterly disgusted every man of the North.

If we can judge from the indications a few days since, we shall have the ultra pro-slavery Senators of the South to fight our battles for us against the bill of Mr Clay. But we may be deceived and they may come in and support it. x x x x x x x x x x x x

Yours truly.
John P. Hale.

Rev. T. Parker.

Bangor Me. Sept 2. 1850

My dear Mr Parker,

x x x x x x x x x x x x x x x x x x I write in a hurry absent from home, and without a book. What do you think of Lord C. J. Hale as one of the good judges? May not Marshall of this Country come into the list? Is Shakespeare's Chief Justice, so honored by prince Hal. when he came to the throne, Mythical or real? You can ascertain. I have been accustomed to look upon Kent of New York as a great and good man. Blackstone has expressed noble sentiments, but I do not know what his private life was. Lord Coke was a man who made his mark on the times in which he lived, and also on the common law. At one time he exhibited great independence of character, but I do not know what he subsequently turned out to be.

You can get more from the lives of the Judges than I can suggest.
Who was it that prosecuted Lord Bacon? I should think he would do for a Scoundrel, unless you take Bacon himself. In reference to Chase, I do not remember making the remark you mention. If it was made, ~~If it was made~~, I had reference solely to his ruling that Juries were Judges of the law in criminal cases. We have never had any notoriously bad men on the Bench in this County. Woodbury was one of the worst. So was Joel Parker of Cambridge. The community generally do not think so, but I do. Will not William Wirt do for a good one?

With much respect.
Yours truly John P. Hale.

Rev. T. Parker.

Washington Dec. 16. 1855.

My Dear Mr Parker,

Here we are, two weeks of the session already past, and Congress not yet organized. The reason for this delay are really of the most mortifying and humiliating character, so far as the South is concerned: for while they have a clear numerical majority of (I think) fifty votes in the House, and the people of the Free States have by most unprecedented majorities, returned to the House men enough to organize and control it, whose position and profession justified the expectation that they would be

found firm and true on the side of freedom, a few of them are obstinately and perseveringly voting against the cause and the men, to whom they are bound by every dictate of honesty to advocate, support and sustain. Such men are so utterly despicable, that it is revolting and disgusting to think or speak of them. New England men, however placed from. Not one who was elected by the people as an Anti-Nebraska man, has as yet faltered. The only vote from New England in the House thrown for slavery, is Fuller's of Maine. He is a flunkey, and was elected as such. I believe the New England States were never so nearly united before on the great Anti-Slavery issue. One of those men whose conduct most excites my indignation and contempt is Harrison of Ohio, Son of the late President Harrison, a man of no talent of any sort, and who but for the accident of his Father's having been elected President, never would have emerged from the humblest sphere of Western life, but who, elected to Congress on the strength of that popular current of anti-Slavery, which swept over Ohio, uses his position, and the power conferred by his Constituents to oppose and thwart their interests and purposes.

If he were a villain of talent and ambition, who could sell his constituents, and their dearest rights, with the reasonable hope of being paid, as many northern traitors of note, who shall be nameless here, heretofore have done, one might almost forgive him and let him pass into the common herd of traitors and Dough-faces, without any special mark of scorn or contempt,

but when you recollect he is only a dolt, who has been flattered and cajoled by those who laugh at his folly, while they flatter his vanity, he falls so far below the contempt, which such conduct ordinarily excites, that one is at a loss to know how to regard him; yet he is but the representative of a class by whom the freemen of the North are now being betrayed and sold. What the result is to be, no one can foretell. I have hopes however, and I think I can add that my hopes preponderate over my fears. I think that Phillips remark at Chicago that the "South had grasped for Webster and grubbed for Douglas is one of the most epigrammatic and expressive sentences I have seen. I would be proud to have been the author of it.

I will go from the sickening exhibition which is to be witnessed in the House, and tell you of an incident which will make you think more favorably of some of the characters in this City connected with the Federal government — It is this —

John C. Rives publisher of the Congressional Globe, had a reporter in his employ who had been with him for twenty years. Not long since he became temporarily insane, and was carried to the Asylum. He had no property. A mother and several sisters were entirely dependent upon the salary which Rives paid him as reporter for their support. A friend of his connected with the press, thinking that they must suffer while he was insane, and in the hospital, undertook

to raise a few hundred dollars by subscription, and called upon Rives to head it. Rives replied "give yourself no uneasiness about that, his salary goes on as long as he and I live." He remained in the hospital for months, and then spent several weeks travelling for the recovery and confirmation of his health, and during all the time, Rives sent twenty five dollars every Saturday night, to his mother, being the sum he would have earned, if he had been steadily at work all the time. With much respect very truly your friend,

John P. Hale.

Rev. T. Parker.

Washington May 25. 1856.

My dear Mr Parker,

+ + + + + + + + + The assault upon Sumner excites feelings that can hardly be expressed. Between you and me. I have felt constrained, but not yet determined, to resign my seat in the Senate, and at the same time address a letter to the Governor, and counsel him, and through him the State, to send no man hereafter to represent the State in either House, who is not prepared to fight his way through Congress at every hazard, and to the extreme result, announcing at the same time a candidate for re-election, with an assurance that if I am re-elected, under such circumstances, I would not disgrace those who sent me. Next to indignation at the outrage on Sumner, I think the feeling that has been aroused here among

Northern men is a deep and settled purpose to maintain our position at all hazards. I think our men most of them will be true and fearless. My first thought when I heard of the blows on Sumner was, that every voter in the Free States wanted just such blows on his own head, especially those conservative and cautious ones who are asking "What has the North to do with Slavery?" and counselling quiet and the putting down of agitation. It seems as if it required something of that kind to arouse the North. I heard of one man from Virginia who, when he heard of the outrage, said he hoped the House of Representatives would take no notice of it, as it would increase sectional agitation. The Senate will do nothing. The choice of the Committee to investigate the affair, is about as great an outrage on parliamentary propriety and usage, as the assault itself was on the personal rights of Sumner, and the privileges of the Senate. Not a single political friend of Mr Sumner being placed on the Committee. The Senate, of course will do nothing. In the House it looks better. Sumner was bruised and cut very considerably, but he has borne it remarkably well, and has been less ill in consequence than could possibly be. He is improving rapidly. In conclusion, I think that the effect of this attack, instead of repressing freedom of debate, will be decidedly and materially different from that. Wilson, I think will sustain himself as well as the most ardent and gallant son of Massachusetts can wish. Burlingame will

not be intimidated, nor attacked. He has the true grit. I have no fears for him. But after all, I must confess to you, I feel sick and disgusted with Congressional life more than ever. and if I could do it with honor, I would resign my place tomorrow, more joyfully than I accepted it. But I cannot, if there be no real danger here in the fearless performance of duty by an anti-slavery member of Congress, many people suppose there is, and I should be unwilling to have it said of me, that I had been repeatedly honored by my native State with their highest honors, and enjoyed them as long as I could in quiet, and then deserted the field of duty as soon as it became the field of danger.

Yours truly

John P. Hale.

Rev T. Parker.

Washington Decr 23. 1856.

My dear Sir,

As you have requested me to furnish you with an account of the conversation which I had with Mr Toombs of Georgia, in relation to the appearance of the Slaveholder and his slaves on Bunker Hill, I shall do it — When I first heard the remark and when I first mentioned it to you, I had no idea of meeting it again, but since it has been made public, and various versions of it have been made, I will give you the conversation as nearly as I can from memory. I do not like to be put in the ungracious

attitude, of retaining for political purposes, the private conversations I may have had with gentlemen, whether members of the Senate or not. The conversation with Mr Toombs was not such as to be considered of a confidential character, nor are my relations with Mr Toombs such as to warrant the assumption of such a conversation between us.

With this preface, I will give you as nearly as I can recollect, the remarks of Mr Toombs.

He said that the discussions at the North on the subject of slavery, instead of having weakened, or shaken the institution, had had a directly contrary effect on the public mind both North and South.

That the examination of the institution which had been induced, by this anti-Slavery agitation, had had the effect to strengthen the rightfulness and propriety of the institution in the minds of Southerners, and that the same he had no doubt was true of the North, and it was in connexion with this growth of public opinion at the North, favorable to the institution of slavery, that he made the remark that I should see the slave-holder and his slaves on Bunker Hill.

This is the substance of the conversation. The precise phraseology, of course I do not pretend to recollect, but that I have given you, the substance, I am entirely certain.

With much respect,
very truly your Friend John P. Hale.

Rev. T. Parker.

Washington Feb. 6. 1859.

My dear Parker.

If you have strength and leisure enough for the effort. I should be exceedingly glad to get a line from you, telling me how you are, and what are your plans for the future. We, that is Mrs Hale and myself have heard of your illness with great pain and solicitude and cannot but hope that it may not prove to be so serious and alarming, as what we see in the papers, might induce us to fear. Dont you begin to think that you have worked your brain, and neglected your stomach a little too much, I mean in both particulars? You may think that that is a homely question and possibly savors too much of a physical temperament, but I contend that it is eminently practical, and if you mean to recover, as you say you do, you must come to it, even if you feel that in doing it, you are coming down from the high pedestal you have so long confessedly occupied. You must throw out physic, (for that I trust you never used much of) but, books, pens, ink, paper, and thought even to the Dogs, "good enough for them", and give up yourself to a careless, easy, lazy thoughtless life, for a time, not even thinking ~~enough~~ about yourself enough to observe or whether you are getting better or not. You must forget that you have lungs or liver, and as to Music Hale, why you must forget that also. I cannot make up my mind that you are seriously sick. I cannot reconcile myself to the idea that your career of usefulness, so honorable to yourself, so profitable to others, is to be now terminated, or even

seriously interrupted. I have above given you the best medical advice I can, and if your medical adviser has any good common sense, he will tell you that there is a good amount of practical good common sense in it. Leave off work, leave off thought, and above all things else, do not let your friends when they come to see you, talk of your health. Let them talk of anything else but that. That should be a forbidden subject.
I have known cases where a patient has been kept sick years, because he was constantly talked to by every body about his health. Excuse this rambling letter, and be assured my dear friend, that I am deeply interested in all that concerns your health and happiness.
With kind regards to Mrs Parker and Miss Stevenson, in which Mrs Hale joins, I am very truly,

your obliged friend
John P. Hale

Rev. T. Parker

From Rev K. Hassall. Haverhill Mass.

Haverhill Dec 8. 1854.

Rev. T. Parker.

Dear Friend.

The opponents of free thought and speech in this parish have carried their point at last. Aided by the "money pressure" and possessing the power to cripple the Society by withholding their subscriptions, they have influenced the more cautious to do nothing, while with one majority they voted me out of the pulpit. In three months my connection with the Society closes. This was not unexpected, nor does it trouble me in the least. It ends however my regular ministry over any Unitarian Society. For the future I stand alone to be hired by no man to preach either an old or a new-fashioned theology. The disaffected here, want, they say a "Unitarian minister" one of the old stamp. One at least who will be cautious enough and distrust God, the human soul and truth enough not to tell in the pulpit, what he has learned in the theological school – who will be reverent enough never to speak disrespectfully of the "God like Daniel" – and will bow to the popular prejudices and opinions so far as never to expose glaring injustice – fundamental errors or monstrous absurdities. Such an one they will find, I presume – Send them me.

I thought this piece of information might not be uninteresting to you.

Yours Truly

R. Hassall.

206 Harley J. R

From Joseph K. Harley. Hartford Conn.

curious & interesting

Hartford Conn. June 7th 1854

Dear Sir,

Some three years since you wrote to my partner John Worker. asking for a copy of the papers, manuscripts of Dr. Pennington, but they were then in Scotland or on their way there. Last winter when you were here to address our Institute you renewed the request to me. Not long since I met the Doctor and he left with me the papers for that purpose. This afternoon I received a request from him to forward them with all convenient dispatch to him —

You can easily see that even they would be no protection in a case like that of his noble brother, who has just been carried back. (With a scoundrel or two to swear that he (or any one else) is the same person described in a "conclusive" record made up — God knows where or how — no man is safe, for he may not have an hour to see his friends —

I have just been reading a copy of the original edition of "an oration delivered March 5th 1773 at the Request of The Inhabitants of the Town of Boston to Commemorate the bloody tragedy of the 5th of March 1770, by Dr Benjamin Church" and published at the request of the Town. John Hancock, James Otis, Sam[l] Adams, Joseph Warren, and others being on the Committee, in which he "rouses the lukewarm into noble Zeal, fires the Zealous into manly rage, against the foul oppression of quartering troops in populous cities in times of peace"

The oration contains many admirable sen-

timents, and mutatis mutandis, if delivered at Faneuil Hall on the 2nd June 1853, would be right - precisely, though decidedly in advance of even yourself! Dr Church is a little too sanguine: he says — but I quote the paragraph -

"When rulers become tyrants, they cease to be Kings: they can no longer be respected as God's vicegerents, who violate the laws they were sworn to protect. The preacher may tell us of passive obedience, that tyrants are scourges in the hands of a righteous God, to chastise a sinful nation, and are to be submitted to like plagues, famine, and such like judgments: such doctrines may serve to mislead ill judging Princes into a false security: but men are not to be harangued out of their senses: human nature and self preservation will eternally arm the brave and vigilant against slavery and oppression" _____ (The italics are his own)

The Boston of '54 is Syracuse or Milwaukee or Christiana

Our invitation to you to lecture last winter marked quite an era in the history of the Institute. A large portion of the committee after the invitation was given, disapproved of it, but after hearing you and the old fogies comments took the other side enthusiastically. The determination to ask whom we please is embodied in the Annual Report, and being on the Committee again this year, I mean to see that Wendell Phillips has his turn this winter, and if the course is extended, both of you must if possible come. All these little things help.

We hope to pass a law at this session for the better pro-

tection of personal liberty". The Legislature will sit two or three weeks longer.

Connecticut is improving. Dr Taylor & Co have had an excellent opportunity of backing out of Ammission, and he improved it evidently to his great relief.

New Haven is becoming fanatical. The old fogies now have actually more zeal than knowledge or wisdom. When I hear them expose their superficial acquaintance with the system of slavery, its workings and aims, I actually wonder how they can get so excited. If they saw the whole thing as old abolitionists do it, they would become insane.

Professor Silliman, Gov. Dutton & etc have lately been thundering valorously —

Excuse the length of this letter. I only thought of writing a few words —

Very respectfully Yours &c
Jos. R. Harley.

Rev Theodore Parker.

Copy

Know All Men by These Presents:

That I, William B Clarke of Washington County, in the State of Maryland, Administrator of Trusby Pitchman, deceased, late of said County and State, in pursuance of my power as said administrator, and in obedience to an order of the Orphans Court of said

County, passed on the twentieth day of May 1851, and also for and in consideration of the sum of One Hundred and Fifty Dollars current money to me in hand paid by John Hooker of Hartford, Hartford County, in the State of Connecticut at or before the sealing and delivery of these presents, the receipt whereof I, the said William B. Clarke do hereby acknowledge, have bargained and sold transferred and assigned, and by these presents do bargain and sell, transfer and assign unto the said John Hooker, his executors administrators and assigns, a negro man, slave for life, called and known by the name of James Pembroke, now about forty years of age, of middling height, pretty stoutly built, and a full blooded negro, together with all my right, title, interest, claim and demand as administrator as aforesaid, of, in, and to the said negro man, slave for life, to have and to hold the said negro slave above bargained and sold, or intended so to be, to the said John Hooker, his executors, administrators and assigns forever.

In witness where of the said William B. Clarke administrator as aforesaid, hath hereunto set his hand and seal, on this twentieth day of May 1851 —

Signed Sealed and delivered.

in presence of W. B. Clarke (LS)

C. Sheppard. Administrator of Nicky Pitzman deceased.

State of Maryland, Washington County sct.

Be it remembered, and it is hereby certified that on the day and year above written, before the Subscriber, a Justice of the Peace of the State of Maryland, in and

for Washington County aforesaid, personally appears the within named William B. Clarke, he being known to me, of my own knowledge to be the person who is named and described as and professing to be a party to the foregoing bill of sale, and doth acknowledge the said instrument of writing to be his act and deed.

In testimony whereof I hereunto subscribed my name on the day and year aforesaid.

C Sheppard. J. P.

Recorded in Liber. J. N. No 5, folios 720 and 721. Land Records of Washington Co. Md.

(Copy.)

Know All Men by These Presents:

That I, John Hooker of Hartford, in the County of Hartford and State of Connecticut, in consideration of One Dollar received to my full satisfaction of James Pembroke, formerly the slave of Thisbe Titchman, of Hagerstown in the State of Maryland, more commonly known as the

Rev. Dr. James W. C. Pennington.

of the city and State of New York, — the said James Pembroke having been recently purchased by me of the administrator of the estate of said Thisbe Titchman, and by said administrator transferred to me, as appears by bill of sale recorded in the land records of Washington County in said State of Maryland, Liber J. N. No 5, folios 720, 721, which purchase was made at the instance of said James Pembroke, and for the purpose of manu-

melting him — and in further consideration of the inherent and indefeasible right of the said James to his freedom, have manumitted, and do hereby manumit and set

Forever Free from Slavery

the said James Pembroke, and do hereby release all right, title, and claim, in and to the person, labor, and service of him the said James, and him the said James do give, grant and transfer to himself as his own power.

In Witness whereof I have hereunto set my hand and seal, this third day of June in the year of our Lord one thousand eight hundred and fifty one.

John Hooker (L.S)

Signed sealed and delivered in presence of

Joseph R. Hawley.
Henry Francis.

State of Connecticut.
County of Hartford } ss. Hartford June 3d mdcl 1851

Personally appeared John Hooker signer and sealer of the foregoing instrument, and acknowledged the same to be his free act and deed, before me.

Joseph R. Hawley.
Justice of the Peace.

Received for Record June 3d 1851, and entered on Hartford Town Records Vol. 46, Page 356 by.

Henry Francis Town Clerk

I have carefully compared the foregoing copies with the originals and find them correct. J. R. Hawley.

212 Henderson

of interest

From John Henderson. New York Mills. N. Y.

New York Mills. 12th June 1854.

Rev. Theodore Parker.

Dear Sir,

Yesterday some extracts from your very interesting Sermon on the occasion of Burns was read from the pulpit by the Rev. Josiah Grenis we supposed it was from the Commonwealth paper, and as a number of Mr Grenis congregation wish to get copies for ourselves and friends to circulate, please inform us at your earliest convenience the price by the hundred of the Sermon in pamphlet form, and also the price by the hundred of those printed in the newspaper as we want a lot of both if they can be got. I will remit the money on receipt of said information. I heartily join with you in the indignation you feel for those wretched oppressors by a people who dare take the name of Liberty on their lips.

My wife and Self had the very great pleasure of taking you by the hand in Utica when you delivered that excellent Oration on the false and true Gentleman.

I am Dear Sir,

Yours with great regard.

John Henderson.

Address

John Henderson. New York Mills,

Oneida County. N. Y.

Hencsenberger W.

From Mr. Hencsenberger Boston.

of interest

Boston Nov 12. 1854

Rev T. Parker.

My dear Sir!

By the last struggle for the independence of my native land, my beloved Hungary: I lost every thing dear to me, and persecuted soulless exile took refugee on your Country free and glorious soil, but alas without knowledges of the English language, by my arduous and strengthenet efforts, was I not yet fortunate to met any situation which would support my homeless life —

Being wounded on one leg, head and breast, and not able to do hard work, — my intention is to go to New Orleans; where through acquaintances and friends I hope to find some occupation convenient to my phisical constitution: — Therefore my humble request is to you assist me, that I, can reach the land of my hopes.

Sincerest respect, I am

your

most obediant servant
Mr. Hencsenberger.

Boston 12/11 854

214 Julian G. W.

From Geo W. Julian. Washington.

Washington Dec 7. 1850.

Dear Sir.

Some time before I left home I received from you a copy of your "Sermon of Conscience," for which I should have tendered my thanks ere this. With my whole mind and heart I approve of it and endorse it. Please accept the acknowledgment of my obligations to you for the favor.

I have also just read with great pleasure your late sermon which appears in the Chronotype, and which I should be glad to see printed by the thousand in pamphlet form for general distribution. It could not fail to do great good.

With great respect.

Yours very truly

Geo W. Julian

Rev. Theodore Parker

Boston.

From Wm T. Harris. New Haven Conn.

New Haven Ct June 3d 1857.

Rev. Theodore Parker.

Dear Sir:

I take the liberty to address you with reference to some of your publications that I have not been able to obtain - These are your Occasional Sermons" in two volumes - I have sent for them repeatedly to New York and Boston - The edition is out of print - Do you intend republishing it again soon? Are you preparing any new works for the press?

There is a set of your works in the College Library, presented by yourself, I think - They are out all the time - And from what I can learn, it seems to me that the faculty have been reading them pretty extensively. Mr Fisher Professor of Divinity has been heard to prefer you to Mr Emerson, and speak of the good qualities of your Theism +

President Woolsey remarked in the course of some lectures on the Bible, that you were not a Pantheist! 'I am informed" said he "that he detests Pantheism" ——— This was all he said - he was speaking of Pantheism in that part of his lecture +.

Professor Hadley (of Greek) is said to be a great admirer of your writings - I say these things to show how the current of feeling goes among the faculty —

Among the Students your works are sought and read with great eagerness - Great knowledge has an attrac-

tion, and always commands respects among students and especially where a writer uses a popular style, and is not given to mysticism (mistic-ism)

Carlyle's Hero Worship has found many readers here — but few can understand Emerson — My class (now Junior) has many theists, and comparatively few "professors" of the popular faith —

I owe you a debt of gratitude for the service your works have done in helping me out of the self styled orthodoxy, and into the Pure Theism which I always wished to believe, but did not venture till the shackles of the old faith fell off one by one.

The Sermons of "Theism &c" are to me the most interesting — Many to whom I have lent my copy — have immediately sent and obtained one themselves. (I know six who have done so) —

There is such a beautiful freedom in breathing the air of Theism, that I have enjoyed myself more in the year that I have been in it, than all the rest of my life —

I am still a member of the Congregational church i.e. have not been turned out —

It does not matter with me now, for every where, where there an opportunity, I endeavor to spread some of this truth by leading a word on the subject, or undermining that empty "faith" which feeds on itself — I ought not to consume your time with this egotistic epistle, but I could not help saying some things that come to mind — Very respectfully yours

Wm T. Harris

From Joseph P. Hazard. Genesee Valley. N Y.

May 11. 1855.

Genesee Valley, Allegany Co. N Y.

Rev. T. Parker -

Dear Sir,

I had the gratification to hear (sometime since) Mrs Parker had recovered, and I sincerely hope her health is fully confirmed —
When I last had the pleasure of meeting you, you gave me some account of your then recent intercourse, with Doctor Gardner and his mediums in Boston. As it resulted in a simple failure, it appeared to me to demand but little response on my part, but I was very glad to find you enough interested in the subject to enquire about it, and it is the revelation of that fact, which encourages me to mention to you some of my own recent experience —
I presume no one sooner than yourself perceives the utterly illogical nature of conclusions drawn against a position from a mere want of experience therein, or the folly of negation based in avowed ignorance of the facts on which it is assumed to rest — Neither can escape you, the still more important consideration involved in declarations of fraud founded in conjecture, so frequently and thoughtlessly poured upon the heads of the mediums of the spirit manifestations —
I am now on my return from Millville, Athens Co. Ohio — where I have just spent a week, witnessing the wonderful occurrences there - Mr Rowe (Jonathan) a poor farmer, but

a man of high order of intellect, was called upon by Spirits some 3 years ago to build a Spirit room a detached building, wherein he should place a "batting" a curious and fantastic instrument drafted and directed by Spirits. It consists of a table on which stands a large wooden frame strangely attired with copper plates, zincked on one side, copper wires, musical instruments &c By these means the Spirits proposed to expres wonderful manifestations to Mr Koons and such others as should desire to witness them — some 20.000 have already visited them, and I believe from what I could learn of town keepers, stage drivers &c, with almost a uniform result. After the first room a house was established, and which Mr John Tippie very frequently visited, he was called upon to build one some 2 miles from the site of the other — which he has done, and where I also saw the manifestations — With a view of further testing the subject, I slept several nights in these buildings and had plenty of the sounds or drums and violin, but in a mild degree — If you will get of Bela Marsh a book published in 1853 I think, entitled "Book for Skeptics", you will be surprised at its contents, yet they are no more to the realities there witnessed by myself, than shade is to substance. Mr Tippie is a rather weak, enthusiastic man, the opposite in these respects to Koons — Every body testifies (and I saw plenty of entire unbelievers in that region who had never even entered the rooms) to the high reputation for integrity, of both these men — Tippie was called almost the honest man — Certainly I never saw

two men apparently more conscientiously devoted to what they believed to be a good and high cause than they are —
They are both poor men — their house and hand are open to inquirers and they ask nought for service or board, and both assured they are out of pocket by it, and are perfectly willing to be utterly spent in it — I have conversed with these Spirits repeatedly on different subjects (always in the most profound darkness) like men they are grave or gay as the subject demands, and laugh just as we do. I have heard two of them talking together — I have a letter which I saw one write having placed phosphorus on his hands — he folded and handed me the letter — This process with phosphorus is singular — (They have sometimes covered head and bodies with it too, but not to me.) Some time over a minute is consumed in getting the hand illuminated, but after one is formed, others fly off from it like sparks from a coal, as if touch of Spirit hands to the materialized one gave them illumination — The motion is like lightening, often, and the hand frequently held near the face long enough to scrutinize. I have touched them several times and grasped ~~them~~ one once —
Spirits say this is merely a materialization for the present purpose, if it is grasped, the grasper becomes by the act "positive", and as a consequence, the Spirit hand must withdraw or melt away — but it grasps our hands without such a consequence — The first hand I felt, was invisible, it felt as if covered with a fine buckskin glove, the others were hard and cold as stone, but very fine and smooth, but could and did manipulate small objects, one took from my hand 3 times an object not

bigger than a pea. The kindness infused in the voice of these creatures is wonderful – it characterizes every thing they do – they answer with perfect promptness and if they do not know, do not hesitate to say so — The music was generally ordinary as far as I could judge – but occasionally as appeared to me, and by a musician present on a visit declared to be wonderful – Violins, accordion, bell. Base and tenor drums. triangles – tambourines trumpets &c fly about the room like lightning, all playing, and the (illuminated hands frequently) beating tambourine &c.

In haste, your very sincere friend
Joseph P. Hazard.

Prodect. Isle of Arran
Nov 12. 1856

Dear Sir.

Since I had the pleasure of meeting you I have had a sojourn of over 100 days in Scotland, and as you may readily conceive, a most agreeable one it has been. I think you have visited this country where I often hear your name, and am especially happy to have it in my power to answer some of the numerous enquiries, I hear about you – Your friends are numerous here, and I believe the soil is in a state to receive such seed as your sow – I wish more of it might be scattered among a people who so love the truth, are so ingenious at finding it and determined in its defence of what they believe to be its cause – I have never

seen a people in whom the important sentiment that no advantage can be gained, that is worth having, from an evil intention put in execution, appeared to be so fully established. + + + + + + + + +

The papers here give discouraging accounts for Fremont. Do you not think the army in Kansas was impolitic and unchristian? Can any thing be really gained with other weapons than principles, urged only by appeal to reason and proper feeling — I should be glad to see the despots of the Continent and all their et ceteras shovelled into the sea, but I cannot reconcile such a course after all with what I think my better reason teaches me on the subject.

I shall be very glad to hear from you, should you have leisure, especially in relation to your researches amid the "Spiritual" Phenomena —

Please present my kind regards to Mrs Parker and Miss Stephenson and Robert and believe me

very sincerely your friend,

Joseph P. Hazard,

care Baring. Brothers London.

To

Rev Theodore Parker

Boston.

222 Hofmann J. G

From J. G. Hofmann Breslau. Prussia.

interesting

Breslau, Sept 9th 1855.

To Mr Theodor Parker. Lorenzgasse No 3

Boston.

Most respected Sir!

You will be astonished to get a letter from so far as Breslau in Prussia: It is to bring you my best thanks for one of your writings. It is but a translation made by Dr Johannes Zeithen which I got into my hands. It contains 10 pieces. (1) of piety and its relation to human life. (2) Of truth and Spirit. (3) Of justice and conscience. (4) of love and inclination (5) of the religious consciousness and the soul. (6) of the cultivation of religious power. (7) of the religious consciousness as a fountain of power. (8) of the religious consciousness as a fountain of joy (9) of the customary and the natural Sacraments. (10) of the community with God.

I have not seen any book for a long time, with which I agree in most all things as much as I do with all your pronouncings, and I am very happy to have this treasor to study it, and learn from it as much as I can. I will try to get it in the original language, because I am sure to find yet more in it. You seek the right Christianism, and you are on the right way, but I see that you do not know the bible, you only know the translation made by priests. Among all other things I only wish to tell you something about one sacrament, viz:

the lords supper. Gow mean it is nothing else, than what the churches teache of it, that we eat the flesh and drink the blood of Christ. It is impossible for a man of your knollege to believe such nonsense. But it is not in the Bible. Christ says: take and eat, this is my body. He does not say this bread is my body, but he says: eat that is my body. And what he means by the word body, that tells us Paulus best. 1 Corinthians 11. 17. that bread, which we break, is it not the communion, (participation) of the body of Christ? for one bread is it, one body are we, the many. Christ created a congregation, not a church, in which his holy Ghost should be the driving power, as the soul in a human body, and this congregation is called the body of him, most through all the Scriptures of the new testament. The Christians should be one body, and each of them a limt of this body. All mankind should be united into one body, and we should be able to sitt together on one table, and eat from one bread, and acknolledge ourselves to be limbs of this body of christ. He says farther drink all out of this cup, for this cup is the new testament (alliance) in my relation (gender) which is cast over you. The cup is the alliance which brings us together into his relationship, and this Drinking gives us his relationship, his geniare, that we are born out of the Spirit of God, that is spiritually born. And then we are to drink the cup in forgiving us our sins, that we are completely reconciled, if any wrong should have been committed, and after drinking this cup, not enmity nor hatred can be more among

us, but every thing must be forgiven. Can you tell me any thing better, than this is to bring forth Justice and love among us, and to unite all around one centre, so that we all struggle to one aime? I am sure you do not know the gospel that Christ gave us, you only know that corrupted Gospel of the churches, but this is not in the bible. The difference is mostly this: The gospel of Christ is to rescue, to release us from the sins, that is from all errors and corruptions. The gospel of the churches is to rescue, to release us from the punishment for the sins. And the greatest of all corruptions is this, that they say, that Christ must bear all our sins on the crop. There is no such thing in the bible. I wish nothing more, than you would read the bible in the original language, in the greek, and you would be astonished, what you would find. Love our true humanity, the welfare of all mankind, and Christ is the way to it, and no other one. You are far forward the preachers of the churches, but Christ is much above you. He says not only the truth, but he gives at the same time the means to bring it to life and body.

Once I sought remedies for poverty and misery among the mankind, and I found none, till I saw the meaning of: eat that is my body. Then I began to read the german bible, but I could not find through, at last I took the greek; and in this book I found more than I ever knew of. If you read german I will send you my translations, and you will be as

Hofmann J. G

tonished how far the true Gospel is above what you know, till now. May God give power to work on your work, which is the work of God, to his honor and our happiness.
I shall be very happy if you honor me with an answer.

Yours most truly affected friend
J. G. Hofmann
Engineer and Mechanick.

Excuse my poor english writing.

226 Hinton R. J.

From Richard J. Hinton, Boston.

Boston Friday.
May 30th. 1856.

Rev. Theodore Parker

Dear Sir:

It is with feelings of no little diffidence, that I intrude myself on your notice, more particularly at this time, when the important events taking place must tax your time and attention to a great extent, but relying on your sympathy and generosity, I take the liberty of addressing you.

Since I had the pleasure of being at your residence, to which you gave me so kind an invitation in the answer you sent to my previous note. I have been unfortunate in my endeavors to procure some permanent employment. For a short time, I wrote weekly for and assisted in editing the "Boston Intelligencer" at a small salary of $4 per week, which soon ceased altogether from the proprietors inability even to pay that. Since then I have tried for several weeks to procure some species of employment in the city, but have failed to do so, and my object in writing to you, is to ask your advice as to the possibility of my being able to get to Kansas? whether I could make arrangement with some company going there, and whether I could be of any use there in the cause of Freedom, as well as of any advantage to myself.

For the past twelve months, I have struggled. Oh!

so earnestly and amid great difficulties pecuniary and otherwise, to procure permanent employment on the Press, believing that in some such connection, I should be in my proper sphere, and best be fulfilling my duty to myself and to my fellow men. So far I have been unable to accomplish anything in that direction, by which I might live, and am now compelled to give up my object for the time being, and am desirous of procuring some or any kind of employment, by which I can live.

If however, I can do something in my humble way, for the cause of Humanity, by coming me in the Army of Freedom, in Kansas or Elsewhere, I should infinitely prefer to be where the contest is raging and service is required.

My situation in Boston, almost makes me despair, but I know I could do something more worthy of my manhood, if the dreaded curse of poverty, did not so constantly stare me in the face. Like a hideous nightmare it haunts me, and each day but adds to its effect. If I could only stand clear where my energy and industry would have fair play, I could work out my own salvation.

I know, Sir, that this may be considered intrusive on my part, but still I think you will not so look upon it. Should you, without too much trouble be enabled to answer this and counsel me in any way, you will

Oblidge Ever Yours gratefully.

Richard J. Hinton

228 Hoisington. W. H.

From Rev. Wm H. Hoisington. N. Y.

Fluvanna June 10th 1852

Mr Parker,

Sir, Aware that your notoriety as a theological innovator, must subject you to numerous communications, imposing no little burden upon your time and strength, it is with no little reluctance that I now intrude myself upon your notice. A brief account of my history and circumstances will best open to you the object of this line. For almost nine years I have been known as a preacher of the congregational order. Though nearly blind from my birth, I have through the assistance of others, been able to go through a limited course of study at Oberlin where I spent nine years previous to my commencing preaching. I left Oberlin fully indoctrinated into the theology of Mr Finney, Soon I found my course as a spiritual teacher, beset with one difficulty after another. Separated from the controlling influence of teachers and schoolmasters I found I had exercised but little independence of thought upon the subject of theology. My reading at Oberlin was very limited, and that confined to one class of authors. With my deficiency of sight, and pecuniary embarrassments, I found it all I could do to master the elements of Greek, Latin and Hebrew, with some of the natural sciences. The nature and extent of the inspiration of the scriptures, were among the first difficulties that gave me trouble. Standing as I did in the

ranks of reformers, it gave me no little pain to see anything like moral blemishes in what I then regarded as an infallible directory. After a time however I was greatly relieved by the writings of Dr Neander. From him I learned to separate between the spirit and the letter, and not to make the perfection of the former depend upon the accuracy of the latter. Soon however the doctrines of the trinity, vicarious atonement &c gave me much more trouble, till at length I was partially relieved by the writings of Dr Bushnell. By this time it began to be noised that I was getting heretical. And it was not long before an accusation of heresy was preferred against me, and I was deposed by the same body that ordained me. The first meeting-houses opened to me after my deposition were those of the Christian (called christian) order, among which people I am still preaching. At present I am in serious trouble about the miraculous side of christianity, about which I have not dared to whisper to any around me. If Christ was a mere man, and that too not absolutely perfect, how shall we account for the notions entertained by his immediate followers respecting his miraculous character, miraculous birth, acts and resurrection. How can the introduction and wide spread influence of christianity be accounted for, upon purely rational grounds. Now if I am conscious of anything, I am conscious of a sincere desire to know the truth, and the truth only, how far soever such knowledge may carry me

from any previously adopted notions. Now, dear Sir, you would do a poor blind man, struggling under many embarassments, no little service by directing me to such writings, in the english language, either of your own or of others, as may best aid me on the last-mentioned points. From my scanty resources, I shall be glad to expend every spare shilling in the purchase of any and to spiritual light.

Although my unflinching adherence to what seemed to me my highest sense of right has excluded me from the sympathy and aid of a numerous class of once devoted friends, yet I do not regret it. Though now subjected to much pecuniary as well as social embarassment, I am not disheartened, but have an unshaken faith in the benevolence of a wise over-ruling providence.

I am a younger brother of the Rev. Henry R. Hoisington late missionary to Ceylon.

More information respecting me, if desired, can be obtained from Mr Amasa Walker secretary of Mass. to whom I am personally known.

My post office address is Fluvanna, Chautauque County. New York.

Your brother in the present of truth

William H. Hoisington.

Hoosinglon. N. H.

Stockton N. Y. Jan. 16th 1853

Mr Parker.

Sir. I have obtained and read Strauss' Hennell, and your discourses on religion. I feel much relieved, refreshed, and strengthened in the divine life. I have meditated much on the suggestions in your letter. I feel as I never felt before the importance of that doctrine, which makes God, although above nature, yet immanent in nature, immanent in spirit as well as in matter. How exalting to human nature is this doctrine, which places every individual of the human race, in direct connection with the Infinite God. I have begun cautiously to unfold these ideas in public. What may be the final result as to myself and my connection with the professed religious public, I know not, but hope I may be prepared in spirit for the worst. My connection with the Christian order has already received quite a shock, by its having been somewhat extensively whispered round, that I am not only heretical in the orthodox sense, but really skeptical in regard to the "literal infallibility of the bible." My labors at the present are divided between two small villages in Chautauque County N. Y. In one of these none of my supporters have any church connection whatever. In the other village, Delanti, where I reside, a very small minority of my supporters belong to the Christian order. I engaged in these two places, about two months

since, as a preacher of the Christian order. All that could be raised for me on subscription, under that title, did not exceed, in both villages together, one hundred and fifty dollars. On this scanty prospect of remuneration (as I could do no better) I engaged my services for a year, trusting to my ability to draw in more support when better known. So far I have not been disappointed. My congregations have been gradually increasing, both in number and interest. I have been able to draw around me some of the most intelligent, virtuous sober minded, as well as pious of the community. They have been encouraging me in both villages, with the prospect of a donation visit, which would in some measure supply the deficiencies of my scanty salary.

I have been thus particular in narrating my circumstances, to show that I am not disheartened, but am determined to work on as best I can. But what I feel most in need of, is more reading matter of the stamp of your little volume of "Discourses on Religion." But my pecuniary circumstances render it impossible for me to purchase much at present. As to the necessaries and comforts of life, I have always had them, and expect I always shall, although my property at any one time, aside from my books, would not exceed two hundred dollars, including household goods and all. At present, I take no new

papers, or periodicals whatever. Now, Mr Parker, should you have in your possession, reading matter no longer valuable to yourself, but which you think would be adapted to my present state, in the shape of laid aside newspapers, periodicals, pamphlets, or discourses of your own, if you would forward them me, by mail, be assured, you could not bestow them, where they would be more thankfully received or highly prized. I am at present supplied with two teachers, my wife, and her cousin. (a young woman now with us)

I have formerly been very familiar, with nearly all of Professor Stuarts commentaries, on different parts of the Bible. I have in my possession Hengstenberg on the Psalms also his Christology, but have studied them very little. I have also Alexander on Isaiah, and Barnes on Job. With these and some of Neanders writings I have been familiar. In the shape of dictionaries, I have by me Robinsons Gesenius, Robinsons Greek of the new testament. Rob. Calmet. I have also Kitto's cyclopedia of Biblical Literature. Murrays encyclopedia of Geography, and the encyclopedia Americana. Such with some other works on science and history. I obtained, while a presbyterian. I have since obtained Channings works. 2 little volumes of Newman viz: Phases of faith, and the Soul. Miss H. Martineaus travels in Egypt and Arabia. I have recently been deeply

interested in Ralph W. Emerson's discourses, of which I obtained four volumes last summer. I have also studied with much interest, Morells Philosophy of Religion, also his history of the philosophy of the 19th century. The above will furnish you some clew to the stand point of my knowledge, and turn of mind. Can you direct me to any scientific treatise on the animal magnetic spiritualism so prevalent in our country. Some of my best friends and supporters here, are carried over to a belief in its pretended revelations, and I am unable for want of more information, to handle the subject as it should be.

I have just written to Crosby & Nichols inquiring the price of your translation of De Wette on the Old Testament, referred to in your little volume. Hope I shall be able to squeeze out means enough to purchase it. I am now very desirous to obtain some author who will treat the Old Testament matter in a similar manner to what Newell and Strauss have the new, and I should like to inquire of you whether a purchase of De Wette's introduction to the Old Testament, translated by yourself, would be as judicious an outlay of my limited means as I could make for that purpose.

I have seen a notice of Newmans "Hebrew Theocracy." Should like your opinion of it.

Please direct your communications to Stockton
Chautauque County N. York.

Hoisington. W. H

I remain your much indebted
friend and fellow laborer
William H. Hoisington

Saona Jan: 31: 1853.

Mr Parker,

Sir, I have time only to say that your letter containing a donation of $10, was received last Saturday.

Any parcel for me consigned to Dunkirk freight office, by the New York and Erie Rail Road, I can easily obtain, as there are frequently private communications, between where I live and that place.

I am happy to inform you, that I have received my donation visits, and the sum from both congregations taken together, amounts to one hundred and twenty dollars. My congregations still increase both in number and interest, Prospects brighten on every hand.

Please excuse these few pencil marks, as we are from home, and a pen is not at hand.

Your much indebted friend and brother
William H. Hoisington.

West Randolph Jan 27. 1854

Mr Parker,

I send you the enclosed notice of a meeting of Progressive Friends to be held at Gama Chautauque County N. Y, which is one of my preaching stations. The question of inviting you to be present and address the meeting was discussed by the Committee, but it was thought that the distance, and the pressure and importance of your many labors would render it impracticable for you to attend, and too great a favor for us to ask. But it would be highly gratifying and not less encouraging to the friends of progress in this region to recieve a letter from you addressed to the meeting.

As to my own individual private affairs and prospects, they have been more favorable since I last addressed you, which I believe was immediately after my last winters donation ~~party~~ to which you contributed ten dollars. I am now situated at West Randolph Cattaraugus County N. Y. where a kind friend has furnished me with a small house and lot to be paid for when I am able.

The separation between me and the professed orthodoxy around me, is constantly widening, So that even the universalists for the last year, have joined in the common and denunciatory cry of "infidelity" Yet the liberal class is gradually increasing among which are to be found some of the brightest ornaments of society. A large number of my friends and

supporters are Spiritualists, although I remain as skeptical as ever respecting the point of spirit communication. Still I have met with no work which furnishes me with a satisfactory explanation of the phenomena. If you know of any such work will you please inform me. I should be glad also to know whether your mind has changed any on Spiritualism since you first addressed me one year ago last summer. I cannot too highly express the gratitude I feel for the comfort and assistance which your writings in connection with those of Ralph W. Emerson have afforded me.

I remain as ever your much indebted friend and brother

William H. Hoisington.

c Collins New York July 17. 1856

Mr Parker

Dear sir. I enclose you a notice of our second annual meeting at this place. Were it not for the distance, together with your already accumulated labors, we should hope to see you at our meeting. The friends in this place would esteem it a special favor to receive a letter of encouragement from you, addressed to the meeting.

You have probably been informed by Thomas McClintock, that he gave into my charge, six volumes of your Defence. I am now engaged

most of my time as a kind of self commissioned colporteur. I travel on foot from house to house, transporting my books in a little hand wagon, guided by my only child, a daughter of ten years of age. I have been induced to enter upon this business from two, or more considerations. First I have an unconquerable desire to be engaged in the works of reform, especially theological reform, which renders this business somewhat agreeable notwithstanding its fatigue and monotony. Secondly I am at present driven into some such employ from pecuniary necessity. Connected with no order but the Progressive Friends and their previously cultivated quaker prejudice against paying for any thing they call preaching, renders it quite difficult for me to get a competent support among them. Now what I most need is a supply of liberal matter, in the form of pamphlets and small books worth from five to twenty five cents apiece for the mass of farmers and mechanics in this region seldom buy bound books, worth a dollar or ten shillings a volume. Oliver Johnson and Saml J. May, have made me a present of a bundle of Anti-Slavery and other pamphlets, and small books, which together with a portion of my own library, form the stock with which I commence. No printed matter in pamphlet form, (as far as the little experience I have had) goes more readily among our more liberal friends than that which bears your name. I think I could easily dispose of thousands of your sermons

and speeches could I get them in pamphlet form. Can you inform me what there is in print (from various authors) of the stamp I want, that would furnish me a variety, and where I could get it at a cheap rate, so as to make a fair per-centage? I do not wish to be disseminating anything, that is not of the highest practical, moral and religious value to the world. I would sooner beg from door to door, than put in circulation "common orthodoxy", or the light trash so much in vogue among the vicious and unthinking.

It is now several years since I have had any subscribed salary to depend upon. Last summer there was an attempt by some of my particular friends, to get up a subscription for me. But such is the quaker prejudice against anything of the kind, that less than a dozen names were procured, and even the attempt itself proved prejudicial to my interest.

One of the secretaries of our Waterloo meeting thought "the thing very wrong. I might be helped as an object of charity, but not as a preacher". So universal is this feeling among progressive quakers, notwithstanding their many other excellencies, that I have concluded to abandon anything like a subscription among them, and depend upon the precarious resource of spontaneous charity from individuals, to make up the deficiency from the income of my own efforts.

My oldest brother has labored hard to induce me to return to the orthodox ranks, pledging me his influ-

enke to secure me more comfortable quarters. But I choose to carry out my own highest convictions, whatever sacrifice of personal interest or comfort it may cost me.

It has occurred to me, that some of your Boston friends might have a few small books and pamphlets of the stamp I wish lying idle on their shelves, which they would be glad to donate, to any needy individual who would put them in circulation, and which if collected and sent to me, would be as good to me, as so much ready money, and prove valuable seed sown upon the field of the world.

I have as yet sold but one of your defence, and will send you the money so soon as the others are disposed of.

In my public speaking, which I am accustomed to do every Sunday and sometimes oftener, I can obtain money with books, where I could not obtain a penny by contribution. Friends wishing to aid me will frequently give me two or three times the value of a book, under pretext of buying it, when they would think it wrong to present me with a farthing as pay for preaching. But I am not disheartened.

I am truly your indebted friend and fellow laborer.

William H. Hoisington.

From Rachel Worsington. New York.

Collins Aug. 30. 1856

Mr Parker.

Sir. Your kind letter informing us that your package of pamphlets would soon be forwarded we received eighteen days ago. The package reached us two days later. Of its safe arrival you ought to have been notified earlier. but my husband has kept himself so busy peddling, that he has neglected to write you. As he left home this morning he intrusted to me the acknowledgement of your very generous gift, which has come to us in a time most opportune. He feels that it is better to him than the same amount of ready money, for it furnishes him employment, at the same time enabling him to scatter such views as he wishes to disseminate, in a more clear and extended manner than he could do by any public or private speaking of his own.
He is of a turn of mind that needs always to be occupied in order to be anyways contented. Blind from his birth — entrained to any productive industry beyond a few house-hold chores, and a little wood-cutting — so limited of late in his pecuniary resources, as to be unable to procure a reader, to make up the lack of my ability to furnish him what he needed — he has of necessity been doomed to many unoccupied hours, which have borne more heavily upon him than the severest toil.

For two years past, I have been sole housekeeper and seamstress for the family, his amanuensis, (he can write, but it is so difficult he seldom attempts it) and only assistant in his study, excepting now and then a neighbor or visitor had read a little.

Our little daughter begins to amuse her father some with light reading, which beguiles some hours, but has no taste or ability for what he wants most. My overtasked powers have flagged so, that I have been unable to read much the present summer. Please excuse my detailed account of my own personal condition and affairs. I mention them solely to let you know that your time ly present (together with that of S. J. Mays and Olive Johnson's) is doing us good in more ways than one. Besides meeting some immediate necessities, it furnishes my husband present employment, inspires him with hope, that he may be less dependent in future, and gives me time while he is absent, to bring up the rear of my household affairs, and recruit so as to be fresher for reading when he is at home.

My husband wished me to say, he would dictate a few lines to you after our three days meeting.

Yours for my husband's
and truth's sake
Rachel Worsington.

From R. L. Howard. Columbus Ohio.

Columbus. April 15th 1849.

My Dear Sir,

Not many weeks since at the suggestion of my former pupil Dr N. L. Townshend of Elyria Ohio, whom perhaps you may have known, I procured and read with the deepest interest your work entitled "A Discourse of Religion". I cannot describe to you the feelings with which its perusal inspired me — When I tell you that I have been a member of the Methodist Episcopal Church for more than a quarter of a century — that most of that period I have endeavored to adopt her doctrines, and exemplify her disciplines, that I have read no theological work but the Bible, have heard few preachers but hers, and those looked upon by her as Orthodox — And that at the same time, I have never fully believed in the Deity of Christ — total depravity — or in eternal punishment, — you may perhaps better imagine the state of my mind than any pen can portray it — Although I am by profession a physician and surgeon, and by the most ardent devotion to my profession have attained no unenviable position in the Medical College of our Capital, I have ever since my childhood endeavored to believe (because I supposed it necessary) in the popular theology of the civilized world — I have ever been a nominal and perhaps a reputable member of this wide-spread, and ardently laboring church — but I

have never adopted her creed at heart — but supposing such men as Wesley, Fletcher, Watson, Clark, Scott, Barnes, and myriads of others whose piety, erudition, and biblical criticisms, have scarcely ever been questioned, could not be mistaken, I have submitted and accepted of doctrines and creeds, which I had not time nor ability to examine for myself. I cannot nor need I tell you how perfectly my views harmonize with yours in all or nearly all the important topics discussed in your unequalled, and I am sometimes inclined to say, your fearful work — Your illustration of the character of God, of the Trinity of Christ, of Man's moral and religious nature, of his future state, drew from me, my involuntary consent.
But more than this — Your views of the inspiration of the bible, as a standard of Divine truth, which to him who has been taught from his infancy, that every word is truth, is the most fearful !! I could not gainsay — In reconciling what ever appeared to me plain contradictions, as to matters of dates and facts, has afforded me trouble beyond measure and thousands of times in my life, I have been compelled, if you will allow the expression — either to believe what was incredible, or to abandon the only means of Salvation —
And now, not to be tedious, as I am a stranger to you, and perhaps always shall be, let me say through be your instrumentality, a change to some extent in my views and wholly in my purposes

has been wrought. I have made up my mind to dissolve my connection with the Methodist Church. None but God and yourself are aware of this design — If I am lost as the consequence, and go to that perdition which you so strongly denounce, why to that awful perdition I must go — Since determining thus, the ardour of my love to God and man is not abated. No, it is enhanced. I see God, not as a wrathful — angry — vindictive — revengeful "hangman", but a God of love, of mercy, of goodness, and of that Justice too, which will punish sin, — perhaps in another world to its full demerits — but no more — and that not so much for his own glory, as for the good of his wayward children.

In taking my leave of a beloved church, where I have many friends, I perform a painful task. And then too, I shall be alone so far as church-fellowship is concerned — There are a few very respectable Unitarians in Columbus — but you readily see that the denial of the inspiration of the Bible shuts me out from sympathy with them —

I have a few of your Sermons and discourses that I have picked up incidentally — and have read them with interest. I should be glad to take your Review if now published. If you will have the goodness to send it to me, I will return you the money.

I have written the above partly to unbosom to you my feelings and traits, on the all important subjects alluded to — I have done it as a relief to myself. I cannot ask you to reply unless it be consis-

tent with your engagements and inclinations —
Will you have the goodness to accept of my best
wishes, for your present and everlasting welfare —
and believe me

Most cordially yours
R L. Howard.

Rev. Theodore Parker
Boston Mass.

Columbus. Ohio. March 4th 1850.

Rev. Thos. Parker.

Almost one year has elapsed
since I received your very kind letter — The trouble
you made yourself in writing me so long and so
cordial a letter, was unexpected entirely — however
on that account it was all the more acceptable to
me — At this late period I beg you to accept of my
thanks for your kindness.
Since I wrote you I have passed through trials mental
and physical not a few — My professional labors
and engagements have always been rather oppressive
and frequently subject me to hazardous exposures.
About the first of June last, I contracted a severe
cold, which brought on a severe attack of acute
Rheumatism — I was prostrated, and confined to my
bed two months, almost the entire period in which the
cholera prevailed in our town — My sufferings were
beyond description — Nevertheless I felt that God

was present with me to console my spirit, and to enable me to love and praise him amidst the agonies of my disease: My kind and intelligent pastor visited me daily, and frequently endeavored to convince me that this illness was a chastisement – Perhaps it was impious in me but I looked upon my disease in no other light than as the penalty of violated physical law, with which God had perhaps nothing to do, except that he was the maker of that law which I had broke.

I had a tedious convalescence, but I finally did recover, and since our winter session of lectures commenced in October, I have enjoyed my usual health –
I have had some trials connected with my family, which though unusually severe I need not trouble you with. Those to which I wish now to allude are of a religious or rather theological character – I have since I wrote you become more and more confirmed in the truth of the great leading principles and positions set forth in your work on Religion – When I reflect upon the changes which have been wrought upon my views on religious and theological subjects, I am sometimes alarmed, and am led to fear that such diametrical opposition to the acknowledged theology of the Christian world, must be wrong, and therefore dangerous – yet when I reflect further upon God's infinite goodness, and all the perfections of his character, upon the moral nature of man, and our relations to him, I am bound to the belief in the inherent religious nature of man, by a chain not to be easily broken.

How ennobling, how enrapturing is the thought that such a God is our Father, that he is our friend and our portion forever – Perhaps I am wrong it may be a fatal charm. Whether it be or not I cannot tell – But I never beheld God surrounded by such a halo of attractions – He never appeared so lovely, so precious to my heart, as since I broke the chains that bound my soul to the car of moral death, or rather to the system of popular theology to which I was such an unwilling slave – I can no longer believe that God is my enemy, or that I ~~was~~ am or ever was an enemy of his – I cannot believe that the Almighty suffered!! in the person of Jesus Christ, to pay the penalty of a broken law, or that unnumbered millions of priceless, precious immortal Souls are to roll unconsumed in the lake of fire, through endless ages – Oh, Awful thought Can it be possible that any rational being believes I doubt it much.

But I must proceed – It is but a few days since I brought myself to the determination to dissolve my connection with the Methodist Episcopalian Church – I have done it – I have a letter certifying to my creditable standing, and I am now aloof from what is commonly called the visible church of Christ – How much I have pained near and dear christian friends by this step – It came upon them like a thunder bolt, and took them by surprise And no wonder, for I did not consult them, nor

prepare their minds for it — They think I am a ruined man. for time and for eternity! Oh may God forbid — I hope to show them that religion is still, and still more my theme.

And now the question arises, what shall I do? It is hard to remain alone, and I cannot assent to the doctrines of any of the evangelical churches — The way before me is not clear — my resolution is not fixed. I shall wait the moving of the waters, and in the mean time, endeavor to commune with Him, who is ever present and ready to impart wisdom, and the consolations of his holy Spirit.

I have been informed that you intended to visit the West the approaching season — I trust you will — I hope to see you and take you by the hand, for whether right or wrong, through your instrumentality I am, what I am. You must endeavor to look after your children or flock, and see that they are not left entirely without a shepherd.

I received the pamphlets you sent me, but not the Review. Accept of my thanks for them. I occasionally place some of your books in the hand of inquiring friends, but such is the odium cast upon every man who dares to think for himself, or exercise reason upon theological subjects, that I am decidedly <u>unofficious</u>. Is it not passing strange than an examination of the book of all books, as we examine other books in the light of reason, should be considered by great and good men as impiety and blasphemy — Surely the bible is not, or should not be above or inconsistent with <u>rea-</u>

son, and if not, why the prohibition? Since I have concluded that the bible was mostly written by good men inspired of God, as you and I, I trust are inspired, I read it daily, with more pleasure and profit. I believe most firmly that the theological foundation of the Christian Church is destined ere long to be shaken to its center. But I shall weary you. I am a novice in these matters, as you will see by my disconnected remarks. I am no theologian - and do not intend to be only so far as I am personally concerned.

I shall be happy to correspond with you, as your other engagements will permit. I shall be glad so far as I can to stay up your hand, and show you that you are not friendless or alone in the west.

I beg your pardon for encroaching so much upon your time, and at the same time offer you assurances of my sympathy and cordial regards.

Your Friend,

R. L. Howard.

From David Hunter, Clinton. Mass.

Clinton August 2d 1858.

Rev. Theodore Parker,

Dear Sir,

you are a Stranger to me, and it is with grate diffidence That I undertake to address you, a gentleman of talents and learning, and I an aald Man of but verry limited addvantages and Information, but still I can think and judge for my self in my humble way and maner. I thank you kindly for the Sermons, and Speach you sent me, they arrived safe at night and before the next noon, I had Read them all through with both interest and pleasure, and I trust benefit, and have lent them to Several of my friends who were well pleased with them - they appear to be founded on good Reason and common Sense, and that is the best foundation we can have for Better than Books written by Man, they meet my views precisely, I have perused them over and over and can find no falt in them not the least that I wish to point out, your Discourse on true Religion appears to me to be perfect and actually what we all kneed, no Man with a clean Conscience can or aught to say one word against it, you Doant seam to Rumage the aald Testament much To find all you kneed to prove your Doctrine true, but take the clear plain Book of nature for your guide Which never fails of Speaking trooth in the Clearest Sense, I wish to ask one or two questions

of you which I shall be well pleased to hear your answer if agreable. you say that there never was a Miracle nor never Will be. well I am not a going to Dispute with you on that subject but merly ask your opinion or answer on. The following questions called Miracles, by what process did Jesus turn Water in to wine, or Raise a Dead Man to Life that had bin dead four days, or feed seven Thousand with a handfull of bread and fish, and then Gather up a grater quantity of fragments than he Commenced with. if these things ever took place please inform Me, and much oblige an ignorant Inquirer after trooth.

One thing More that always Seamed strange to me. That the Grate I am never was the Father of but one Son in the flesh, or can a Spirit or a gost Beget a Child in the flesh according to Reason and the nature of things — I suppose that you will think that I am a strange Creter or a fool to ask such questions. Well I think myself that I am. Compared with you and other wise Men, and on grate Reasons, I have no education, know no more about Grammer than a stone Cutter knows about making a Watch. So please to excuse my ignorance and if you think worth while to answer the above questions. I suppose that you will answer by Mail in a private Letter if a tall. Yours Respectfully. David Hunter

P.S. please send me once in a While one of your Sermons as I like to perus them, and so far they appear Reasonable, and Meet my views first Rate.

Holmes O.W.

From Dr Oliver W. Holmes. Boston.

8 Montgomery Place. Sept. 14th 1857

Dear Mr Parker,

Dr John Forbes became first known to the Medical Profession some five and twenty years ago by a remarkably well executed translation of the great Work of Laennec on Auscultation and Diseases of the Chest. In 1836 he started the British and Foreign Medical Review, which he carried on for eleven or twelve years, at the end of which time, finding himself sixty years old, and the Review not being very lucrative, and he wishing to be occupied in other directions, gave it up and it merged in the Medico-Chirurgical Review.

No British Medical periodical ever held the position that "Forbes's Journal" maintained. In its general spirit, in its literary character, in its wide range over contemporary medical literature, and especially in its large way of handling medical subjects it stood pre-eminent; and it owed its pre-eminence, not to the pen, but to the presiding genius of Sir John Forbes — I say not to the pen, for he wrote little in it himself. But he had the ablest contributors — men like Carpenter and Paget, for instance, and you were generally sure of first rate Essays and Criticisms on the living medical science — the rolling stock — of its day, in its pages.

By this Journal and a few papers — besides his trans-

lation – John Forbes is known: A most enlightened man, undoubtedly; accomplished, liberal, large-eyed, official, but capable of looking in at the shop windows, as well as out of them – looking at his profession ab extra, in more dignified phrase.

Whether he was much of a practitioner or not I cannot say – but I doubt if he was as much of a Doctor as Editor. The truth is, I suspect, that about one fourth part of quackery to three of Science is the thing for a Doctor, as one fourth of superstition, to three parts of theology makes on the whole the best priest. He had only a bit of quackery about him.

He was and is the fairest of men – I am not sure whether his candor was not a little over bleached. That philosophical chlorine of the eclectic gently sometimes makes the fibre of the mind a little pulpy, while it is taking out its color. I am not sure, but I think he may have been over lenient in his judgement of homeopathy – if so. I dont endorse him, for I consider that an insult, pure et simple, to the human understanding – in which perhaps you do not wholly agree with me.

I am tempted to say a mighty cool thing – namely, that if he is disposed to be heretical in his wish to be candid, another talk with me over the matter might possibly correct any dangerous influence on your medical opinions, and render you a safe member of society – Yours very truly

O. W. Holmes.

21 Charles St. Sept. 13th 1858

My dear Mr Parker.

It grieves me that the one hoss shay should have been the means of upsetting two of a body, held in such veneration by me — I refer to the clergy.

There is a good chance for trying two different methods of treatment — the regular practice, called by those ignorant of the Greek Language or of the principles of medical practice, or of both, as is generally the case, allopathy, and that other system known as homeopathy — I, who am of the old school, should perhaps prescribe a sermon, — but on second thoughts, as a good many sermons would probably tend to produce violent fits of that very laughter from the effects of which you are now suffering, I should hesitate, and probably prefer a joke from the D-ly Adv-rt-s-r.

As for the homeopathic treatment that is perfectly plain. A dot, or a comma, or a demi-semi-colon from a funny poem of the late Mr Thomas Hood, would set you on your larynx again — in the tenth potency of a second.

I am sorry to have to smash some of your criticisms —

He sent for lancewood.

I thought of that — lancewood I did not suppose was commonly used, but I suppose it was invented before the Deacon's time. Observe the

sent for it; the fact was a sailor in those parts had brought him a specimen of it, and the Deacon worked the first pair of shafts ever made from that wood in this country.

Shills not fills, beck-ause (as Agassiz says). I, the narrator am speaking, in my own person and Mr Worcester is my Grand Lama. About the dasher (which I did not say was made of Bison's hide or skin,) I dont know, but the oldest chairs I remember had leather seats.

I did not say the felloes were of oak. I did not say they were not of ash. I said the "spokes and floor and sills" were of oak, and that the cross-bars were of ash. I rather think the felloes were ash also, but I did not mention the fact —

— Finally. I pay a general respect to the established habits of construction — but I scorn to be a slave to prescription in such a matter. The Deacon was a man of inventive genius, and may possibly innovated on some of the conventionalities of his time. I respect him for so doing. — But let me tell you an eminent chaisemaker after reading the poem gave it an emphatic professional approval.

— I really hope your voice, which manufactures the cheapest of raw material into so valuable a product, will not give you serious trouble — Spare the larynx, and strengthen the body is I suspect the great thing.

Yours autocratically

O. W. Holmes.

Holmes O. W

21 Charles St. Jan: 26. 1859

My dear Mr Parker.

It is my turn to thank you for your books. Much that is in them I have read — none without profit, whether agreeing in all points with it or not. I shall prize them more as coming from you in this durable form, and know what is in them better than ever before.

I hope you may find your health restored by freedom from toil and anxiety, and I am sure that the lifting off of your enormous load of duties must be the lightning of a laboring ship sunk to her gunnale with a cargo of iron.

With very kind wish that I can send to accompany you, I am

Very truly yours

O. W. Holmes.

258 Jackson F

From Francis Jackson Boston.

Sunday Evenf. Mar. 14. 1852

Theodore Parker.

Dear Sir.

As I listened to your very interesting discourse this morning upon temptation, its tendency seemed to impress me, that no one was blameworthy for wrong acts, because we are so constituted, and so pressed by the circumstances which surround us, that we must act mainly as these two forces impel us.

How then ought we to treat wrong doers? How ought we as individuals, and as a government to bear our testimony against them? I want much to hear you upon that subject: will you be kind enough to preach upon it, when convenient, and oblige

Your friend

Francis Jackson.

Boston Sept 3. 1854

Theodore Parker
Lydia D. Parker

Dear Friends.

I am sometimes asked what my business is, and of late years, have found it no easy question to answer.

I had an office, and a sign known, as Land

Agent: I intend to alter it, so that it may read Fugitive Slave Agent. which will help me answer that question without hesitation.
The difference between the Fugitive Slave Commissioner, and the Fugitive Slave Agent, is, that the Commissioner sends the Slaves back to Carolina — while the Agent sends them forward to Canada.
I now have a little Fugitive slave girl, about four years old, bright and beautiful, and as light colored as any other girl in the City, but too young to send to Canada.
It occurred to me that you might consent to take her a few days, or weeks, on trial, with the view of considering the expediency of keeping her, or not, as you might determine.
If you should decide not to keep her, you would be the better able to describe her to others, and so help us to obtain a good place for her.
You will remember the child, when I left you, that you made a prayer at the funeral of her sister last October:
Her mother Julia Smith was married last week to a Mr Phillips, and they have gone to California:
She came to consult with me and Mrs Eddy about taking the child with her — it was a doubtful point to decide, and very affecting to the mother, but all things considered, it was finally decided, that the child had better remain in our charge, and we do what in our discretion would be the best for it.

Yours truly Frances Jackson.

Boston March 5. 1855

Theodore Parker.

Dear Friend,

Enclosed please find your bill of the Sermons amounting to $80. which is the wholesale price for them, as I was informed at the Bookstore —

Please sign the bill and return it to me. I also enclose my check for 130 Dollars payable to your order. 50 dollars of which is a donation from me.

I think it right and proper that I should thus aid you, in your noble and generous efforts to educate the community.

You have shouldered too heavy a load, and I shall insist upon lending you a helping hand.

Frances Jackson.

Boston May 18. 1855.

Theodore Parker

Dear Sir,

John P Hale sent me his bill for professional services relative to the recent indictments, amounting to 350 dollars — in his letter he says "the bill is what I should ordinarily charge any client in similar cases". "If there are any peculiar considerations to be regarded, I trust I shall know how to meet them as liberally and cheerfully as may be desired".

I called on my legal committee – Sewall. Loring and King, all of whom approved the bill, and I this day remitted him that sum.
Mr Pearse has been round with a subscription book to meet this bill, and has obtained enough to pay it, so we have not as yet, let the Court House bench upon the Church donations.
I thought you would like to know that Mr Hale was paid to his full satisfaction.

Francis Jackson.

Boston Aug. 20. 1855.

Theodore Parker

Dear friend.

Sons of the 14th. States that you have prepared your Defence, and ask how many I would recommend you to publish. Looking from the financial stand point – I think that its cost will largely exceed its sale –
I say this without knowing what is in it, and have no doubt but it is rich ___ If Curtis and Hallett could have succeeded in imprisoning you – then, in that case, your pamphlet would have been issued through the iron grates, and would have gone off like hot rolls from an oven that never allows unbaked dough to escape –
So much time has elapsed since those two beauties broke down, before they could get up steam, or kindle

a few men, that I fear you could not sell near enough of your thick book to pay its cost —
The arguments of Andrew, Ellis, and other Lawyers, were taken down and written out by Gerrish Lowe, at considerable cost: they never have, and probably never will be printed: if they were, would scarcely be read by any, except Lawyers, and they only for use in similar cases.
Of course that would not be a guide for you — but I merely allude to it, as an indication to show how hard it is to galvanize events that have subsided, when fresh ones are constantly transpiring —
As at present advised, I could not recommend a large number, and should have some doubts about a small one.
If its matter fitted the present transition state of political parties, it might have a run among the movement politicians: if not, the coming elections will for a time absorb much of the attention of the reading public, in that scramble.

Francis Jackson.

Boston Sept 4th 1854.

Friend Parker.

I thank you for your Nantucket letter — I have gladly read many of your books, but this is the first extract I ever got from your log book — I have never been much upon the ocean: but I love to gaze upon it, from its de-

lightful shores: a look at that, and into the heavens, in a clear night, each fill me with wonder and awe, at the almighty power and never ending contrivance they display: and the earth not less, and yet it fails to produce the emotions in me, that spontaneously come from contemplating the other two — I know not why — it may be because I have trod it under my feet, and otherwise maltreated it so much — but after contemplating the magnificent and wonderful arrangement of the Heavens, to be told and threatened even, by many two and sixpenny Priests, to reverence a book on pain of eternal damnation, is a stride from the sublime to the ridiculous and contemptible.

When I pass into the other sphere, I expect to know as much about the Ocean, as you do of the Pond you bathe in so often at Newton: traverse it without becoming sea-sick, and with as much apparent delight, as do Mother Carey's chickens.

Francis Jackson.

Boston May 13. 1859

Theodore Parker

Dear Friend.

Your most welcome letter of 21st of March, reached me on Saturday Apr 23d, and as Wendell Phillips, was engaged to address your Society in the Music Hall the next day, I gave

him large extracts from your letter to read to the very crowded audience, who listened in breathless silence. He alluded to your letter and yourself very often throughout his discourse — he said, "I stand in the pulpit from which, I verily think the ear of God, has listened to more Christian truth, within a dozen years, than from any or all of the pulpits of Boston put together. I stand in the place of one whose great offence was that he practised what he preached. He dared to take his torch, and flare it in the face of the public and recognized creeds. He differed but little, at the outset, from the faith of Unitarians, that he saw around him: but he pronounced the word Liberty, and Unitarianism vanished with a shriek! He found himself alone, with God's sky above him, and the world for an audience. They said — "He is a reckless man — he tells all he knows. He is a rash man, he utters all he thinks"! If he were, I should say with the old divine, when divinity meant something "Thank God for a rash man, once in a quarter of a century!" They said "He shall not have the sounding-board of Brattle Street, nor the walls of Chauncy Place for an audience: and when they denied him these, they gave him the Rocky Mountains for a sounding board, and the heart of every hopeful and oppressed man for an audience."

That is a sample of his Music Hall discourse about you. I will give you one about the Church.

"For twenty years the Church has known no other name for us than "Infidels" — which means, merely, that we do not submit our necks to yokes." "But man and woman, brothers and sisters, if your gathering here has done no other good, it has done this: that was the New England Church, in its ideal, has come to be a new yoke, in which the awakened religious life was fastened, and it became a spiritual slavery, so that all the machineries of outside life, were brought to bear, as if for the manufacture of hypocrites. It has become the outer shed of the factory, the appendage of the shop, the rich man's kitchen. It contents itself with the police man's duty, of blinding the eyes of the working men, and striving to make them contented. The undertone of its preaching is the clink of the dollar." +++ God knows that, within the last thirty years, the ecclesiastical machinery of New England has manufactured hypocrisy, just as really as Lowell manufactures cotton. The Pope himself, with all the ingenuity of a succession of the most astute intellects that Christendom has known, could not have devised machinery more exactly suited to crush free thought, and make each man a sham. It was never more plainly shown than in an article published in one of the papers of the day, which arrogates to itself a semi-religious character — the Boston Traveller of the 13th of April. It refers to Dr Kirk's sermon on "Infidel Philanthropy! what a title! Infidel Philanthropy! Black, white: moist dry: hot cold! There was a

man once who said, "By their fruits ye shall know them".
In further illustration of the Church, he alluded to a late ceremony in Nehemiah Adams' church got up by his parishioners and friends who thought that Nehemiah needed whitewashing: & they called in Rufus Choate to use the brush, and make a speech in praise of Nehemiah, and decry gospel preaching!
In his speech Rufus assured his hearers that his beloved Pastor had never disturbed his flock by a word of politics, or any allusions to secular affairs &c.

This was too rich an affair for Wendell to pass in silence — I must give a word of that, which made sensation in the Music Hall. He did not mention the name of Nehemiah or Rufus, but his allusion to the latter was "a corrupt lawyer", and said, "If you have heard of a church, where a man could say, after a quarter of a century of experience, I lived a life of worldliness and trickery; I stood in the market place, and let out my gift of persuasion to shield the guilty and throw dust in the eyes of the judge, to turn the murderer out into society, and make black crime look like white justice: and I went into the church, and heard nothing of it, and the next day, I went out into the world to do the same deeds in the week to come, and remembered nothing that I had heard — to such a church the language of the Lord is +++ 'Is not my word like fire! like a hammer that breaketh the rock in pieces?'"

The Sunday meetings in the Music Hall have been kept up and well attended, more especially when laymen have preached. The Hunkers thought they should have rest, when you had gone — poor fellows — the Melodeon and the Music Hall, will be the death of them yet —

The Melodeon, by the way, has been sold at auction, and bought by C. F. Adams. M.C. — It is now being torn down — Peace to its ashes — under its roof, freedom of speech has grown as strong as a pasture white oak tree. The Anti-Slavery Society, have spoke many a brave word for the slave, and "Theodore Parker has had a chance to be heard in Boston". God be thanked for all that, and more too.
A new Hall with stores under, is to be made there.

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Francis Jackson.

Boston May 17. 1859

Theodore Parker.

Dear Friend.

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My friend C. F. Hovey, passed away on the last of April — By his will, he made large bequests to his family, and several of his friends, and gave the rest mainly for the promotion of the Anti-Slavery cause, and something for other reformers — some 30.000 dollars more or less. I think Anti-Slavery will realize from his Will. I have cut from the Anti-Slavery, Standard,

and herewith enclose, what was said at his funeral.

Now my friend, I am going to make one request of you — namely — do not over-work. I know something by my own experience about hard work, and over working, but I have passed my three score and tenth year, and it is but very little consequence about me — You have done an immense work already. You have as I hope and believe much more to do yet — and of the utmost importance — work that no other person can do, so bravely and so well — I know what years of intense application and severe labour you have taxed your mind and body — therefore I say once for all, do not over-work.

Francis Jackson.

Boston July 6th 1859

Theodore Parker,

Dear Friend,

Your letter of June 3d from London, was gladly received, acknowledging the receipt of two letters from me, and a bill on London for £200 — Your numerous friends here, will doubtless inform you of the interesting happenings hereabouts — + + +

your friends, who are numerous: — even one line to each would make large work for you — curtail every thing possible, in the shape of work, for body or mind, and make a business of getting well — I love you, and this is my coarse way of showing it — also, my love to your Wife and Miss Stevenson.

Francis Jackson.

P. S. I did not know who Mr Lyman, your fellow-traveller was, until I met him in the Music Hall, the Sunday before he left us to join you: I instantly saw that he was no stranger to me. I had the honor of serving him a few years ago, and myself at the same time: convey to him my respects. and my thanks also, for his kindness to you and yours.

Boston Nov 7th 1859

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I received a letter yesterday from L. Maria Child from which I take the following extract — "My sympathies are strongly excited for you and your much afflicted daughter on account of her sickness and heart harrowing troubles. Were it not for our belief that this world is only the primary school of our existence, how incomprehensible, how unjust and unkind, would the dispensations of God appears to us! But I believe that our afflictions are but for a moment," in connection with the whole of the Divine plan for our eternal progress. I forgot to thank

you, for a copy of Theodore Parkis's Letter to his people. It is a noble monument to the greatest scholar of our times, and one of its very best men, also. The Clergy make a great outcry about its excessive egotism — but to me it seems simply a frank, straightforward account of what his people would be most interested to know, especially in case he returns to them no more. The volume is very valuable to me, both on account of the author and the donor".

I must copy one more from several replies I have received on the receipt of your book — from Henry Catlin Editor of the "Erie American" Erie. Penn. "I was delighted with the book you sent me — I received it on Saturday, and on Sunday I read it entire — I never spent a more profitable Sabbath — so full of satisfying and rational truths — I have long admired Mr Parker as a reformer — Of his distinctive religious views, I have not been intimately cognizant — so far as I know, and now more fully understand them, I heartily accept them. How have I wrestled with dark dogmas — how have I learned to love an infinitely more loving Father than the monster God of the Calvinistic sects! You are specially favored in the ministrations of the noble Parker — I must endeavor to possess myself of his additional works. I pray heaven he may be restored to you and to mankind — that he turn not aside till his God-appointed mission shall be more completely ful-

filled".

These extracts are a sample of many others. My good neighbor Deacon May, sent me in your letter of Oct 5th to read, from which it appears that you were to be at the Pope's head quarters by the 14th Oct.

The Harper's Ferry insurrection has electrified the Country - it has been the all-engrossing topic for the last two weeks - John Brown has had a slaveholders' trial, and been sentenced to be hung, on the 2d Dec. next.

The Executive Committee of the American Anti-Slavery Society have passed a Resolution or Proclamation recommending to all the freinds of Freedom throughout the Free States to observe that tragical event on the day of its occurrence, in such manner as by them may be deemed most appropriate in their various localities, by public meetings, private conferences or otherwise - and make it a memorable day in the History of the United States.

Mrs Child says the affair at Harpers Ferry will prove the "Concord Fight" of an impending Revolution, and that Bunker Hill will surely follow. Remember me to Miss Stevenson - Mr Lyman and others.

S. J. May is here - had a reception at the Deacon's last evening, and at Garrison's this morning.

Francis Jackson.

Mr Alger preached at the Music Hall yesterday to a very full audience - a stirring discourse.

James F. Clarke preached a brave sermon yesterday about Harper's Ferry - it will be published.

272 Jackson. F

Boston Novr 29. 1859.

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We have had our thanksgiving, whereto we were called by the Governor, which effort with the special effort of the priests is to last us a year — whereas, "these called of God," it is said, still think it necessary to expound the ancient writings of the Jews once a week — then we have Fast day, once a year — on these two days, one for over-eating, and the other for not eating, the Priests are allowed to preach on such subjects, as other folks talk about. Some samples of ministerial effort made on Thanksgiving day. I find reported in the Newspapers. I think I will give you a touch of their quality, viz. Rev A. A. Miner School st on the dangers of Slavery — the great National injustice — Of Captain John Brown, he said — "On what ground can the South stand to punish him?" He recited her iniquitous and insulting acts of outrage, and exhorted the friends of Liberty to rally &c. Rev. Prof. Huntington at Hale's church, with Starr King's united — I see nothing in the small extract of his discourse above mediocracy: no allusion to any reform whatever — (an overrated man.)

Dr Kirk is not quite up to Huntington, but has more cant and twaddle — and no reform.

A. L. Stone of Park Street — A good Anti-Slavery Sermon for Park Street, more ultra I think, than his people would sit quietly under on a Sunday. Of John Brown's onset at Harpers Ferry, he says. "call

it madness and failure if you will. It is a madness that is most instructive, a failure that teaches with pregnant hints." "Well might every voice North or South, that names the staunch old veteran, names him with respect and admiration." "Before Court and Jury, Bench and Bar, Soldiery and chivalry, he towers up the truest man of them all." He then pays a very high compliment to the Rev Mr Fee's preaching Anti-Slavery in Kentucky" &c

A large extract, from the discourse of Dr. Putnam of Roxbury: eloquent, but contains not the slightest allusion to any reform whatever.

The Methodists held a Love-Feast at their church in Hanover St. several Methodist ministers attending and Father Taylor presiding— Free speech was accorded and much was said for the spread of Methodism, but not a word is reported, for the spread of Anti-Slavery.

The Unitarian Church at Lower Mills, Dorchester. Rev Mr Pike, and the Orthodox Methodist, Rev. Mr Munger uniting — Munger preached the Sermon, of which nothing is reported, but the picturesqueness of the Place, and the History of Dorchester.

The Rev A. B. Fuller preached at Watertown on the Harpers Ferry outbreak — "He entirely disapproved of John Browns attempt at liberating Slaves" — and then went on to praise him — "he was a true old hero, and a noble christian man" — He then arraigned Slavery as cruel and cowardly — trampling on all law, North and South — was hostile to liberty, freedom of speech and press — hostile to literature: Southern literature is but

a name, and a by-word &c &c. He complimented "John Brown for refusing the spiritual counsels of a slave holding minister" quite a brave anti-Slavery sermon: he run no risk in preaching it there: he was reaping where you sowed in former years, doing two days works, and more every Sunday.

Rev Dr Dewey preached upon the "Dignity of Man". It was not reported: I presume he meant the dignity of white men. Rev Dr Gannett upon Christian Civilization," this was not reported, but "he spoke of John Brown, as one who misled, had addressed to the Court which tried him, sentiments that would live forever, ideas that were immortal". Rev Dr Gathrop preached an extemporaneous discourse," light out of darkness, good out of evil": not reported, but said to be conservative and eloquent.

Rev. Mr Hepworth alluded to the Slavery question - that is all he ever can do, while the Editor of the Boston Post sits in the broad aisle of his Church, and there are others there very like him; he has a new and elegant church, and a large and wealthy society, who give him a large salary. — How can he be a reformer in such a place? We may make some progress in Theology - You spoke very hopefully of him in your last letter to Deacon Mudy, - and also in your last to Manley - I fear you will be disappointed in him. I have read editorials praising him in the Boston Post: praise in such a sheet is of terrible significance, and the letter he sent to the public meeting in aid of

John Brown's family, is worse yet. I ought to say however that he acquitted himself well, in his sermon at the Music Hall.

In your letter to Manly, you say that the 28th ought not to keep a sick minister on hand — I agree to that and more too — I would not have such a fixture, sick or well — I much prefer a Man or Woman, to a Minister — it is nothing uncommon however for me to be in a minority.

Francis Jackson.

Love to all, not forgetting my friend Apthorp and family — tell him that Harpers Ferry has waked up our Vigilance Committee, and we need his good services very much. The Music Hall was well filled on the 2d to hear Edwin M. Wheelock of Dover. A masterly A.S. sermon on John Brown, bold and fearless.

Boston January 12. 1860

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the Graces, I supposed he would be with them — I was therefore most agreeably surprised to find him voluntarily among the friends of John Pierpont, doing good service by voice and vote. — I knew not at the time how to account for this, nor do I know certainly now, but I always believed it to be through your influence that he came to be so early, reliable, and liberal a friend to progress and reform. We shall miss his animating countenance and generous cooperation. It will not be long before you and I shall join him in another sphere, where we can range creation through, with plenty of electricity and fast rate freedom. This belief cheers and comforts me — in the mean time, I will try to play the game of life out here, the best I know.

An awful calamity happened at Lawrence Mass. on the 10th inst. The Pemberton Mills fell, while all the operatives, (about 700) were at work, and buried hundreds beneath the ruins — the extent of the calamity is not yet known: 115 are known to be killed, about 80 wounded, and a large number missing — dead bodies continue to be dragged from the ruins. and the loss of property 6 or 700.000 dollars: the building was 284 feet long and 84 feet wide and 5 stories high — built 1854.

Some two or three times you have expressed regret that I should have had so much trouble about + + +

in my line, I am used to it: I mean what I say. Have you any other trouble that I can put to flight? If so, let me know, and I will try to cast them out: I never shall be able to pay you, for the good work you have done to me and mine, the Slaves, and hosts of others.

Francis Jackson.

Boston Feb. 24. 1860

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after he was examined, he wrote me from Washington, and I will copy some portions of his letter viz:
"On arriving at Washington, I called on Senator Sumner, "spent an hour with him at his room, found him in "good health, and very communicative, and pleased to "see me, advised with him about my appearance be- "fore the Committee, gave me a letter to Senator Doolittle "of Iowa, one of the committee. I called on him, found "him a very pleasant and agreeable person, middle- "aged and fine looking: he questioned me, and advised "me &c. I then called on the Sergeant-at-arms, and "told him what I was there for: he conducted me to "the committee room - Senator Mason asked me if my "name was James Jackson? Yes - Do you know "F. J. Merriam? Yes - What relation do you bear to him? "I am his Uncle - He then approached me with a "small sized bible in his hand, holding it little to my "view, and asked me to swear that I would tell the "whole truth &c!! I felt deep indignation at being thus "confronted and insulted by the author of the Fugitive "Slave Bill, in that way - The tyrant then began "to question me. Did you send money to Merriam in "Baltimore? How much? In bills or gold? How came "you to send it? Where did you get it? whose money "was it? Did you know how Merriam was going to use "it? Do you know James Redpath? How long since "you saw him, and where? Do you know Lewis Hayden "Did he have any of Merriams money? - He kept on "questioning me for upwards of half an hour - but

"got nothing material from me whatever – the money was"
"Means's own, bequeathed to him by his father's will; he was"
"of age, and I his legal attorney, obeying his directions &c –"
"Senator Mason's personal appearance was no more"
"attractive – he is large, burly, and coarse looking – a"
"well formed head, with thin grey hair, – he is a good"
"personification of a Tyrant. The clerk of the committee"
"took down the questions and answers in short hand,"
"and requested me to call the next day, when he would"
"have them written out for my examination – I did so,"
"when he gave me a check for $98 20/100, which he said"
"was the amount of my claim; which I thought was most"
"ample, as I had been in Washington only 2½ days."
"Sumner told me that it cost the Government near $2000"
"to get Realf from Texas, and that the committee were using"
"up an enormous amount of money in their examinations."

So from that glimpse of the committee room, you may not be unwilling to take your chance there, if need be – Congress will not probably adjourn before next August – Dr Howe hesitated a long time about facing that Inquisition; he finally concluded to go, and has come back alive, and so far as I know, without any harm – If you need any advice, he is the man to give it, or John A. Andrew, who has also been, and bore a noble testimony with powerful effect. + + +

From William Jay. Bedford. New York.

Bedford West Chester County N. Y.
2d May. 1848

Revd Sir.

Your favor of the 20th Ultimo did not reach me till last evening. In my "View." I alluded to a letter from Mr Clay then Secretary of State, of 24 Feby 1827 to Mr Gallatin our Minister in England informing him that "a treaty had just been concluded with Mexico, by which that power had engaged to restore our fugitive Slaves". I added in a note that such a treaty was negociated, but that Mexican Congress refused to ratify the compact. You wish to know in what State papers you can find the documents respecting this treaty, and how far Mr Adams was implicated. I refer at the bottom of page 50 (1st Ed) to "State Papers, 2 Session 20th Congress: Vol I." The term State papers is too vague. I meant the official or public papers published by and connected with the 2nd Session of the 20th Congress. But these papers are voluminous, and I ought to have referred specifically to "Executive Documents 2. Sess: 20. Cong. Vol I"

I do not possess these documents, and after the lapse of 7 or 8 years, have no further recollection of the treaty in question than the facts stated in the "View" — The N York Historical Society have a set of Congressional documents and it was in their Library that I collected my facts on this subject. You will observe that on the 19 June 1826 Mr Clay instructed Mr Gallatin to propose a stipu-

lation with Great Britain for "a mutual surrender of all persons held to service or labor under the laws of either party who escape into the territories of the other". This of itself settles the question how far Mr Adams was implicated. He was at this time President, and Mr Clay his Secretary, who gave this instruction in his name and by his authority. There is no reason for believing Mr Clay was guilty of such a gross breach of duty as to give such instructions without the privity and consent of his principal.

We find Mr Clay again urging the subject on Mr Gallatin 24th Feb.y 1827, and boasting of the Mexican Treaty, and afterwards pressing the negotiation upon Mr Barbour Successor to Mr Gallatin at the Court of St James — It is certain Mr Adams never disavowed these acts of his Secretary.

I take for granted that Mr Adams like every other intelligent human being uninfluenced by interest, education or association condemned Slavery in the <u>abstract</u>. It was not I suppose till induced by the anti-Slavery agitation to investigate the practical results of Slavery, morally and politically that he became fully aware of the exceeding sinfulness of the system, and of the duty of the General Government to abstain from affording it any countenance and support. I have no doubt that in the latter years of his life, he would have gone to the stake, sooner than sanction the instructions to Gallatin.

I have the honor to be Revd Sir -

Yours very respectfully

William Jay.

Rev. Thos. Parker.

282 Jouanne L.E.

Form L.E. Jouanne, Newark. N.J.

Newark May 31st 1858.

Rev. Theodore Parker, Boston.

Thanks to you, Dear Sir, and I must say, somewhat to Dr Bellows of New York, I am a man: i.e. I now see the aim of my life as a creature of God. I now understand why I live, and thanks to the forcible light you threw on my mind, by your sensible discourses on revivals, which discourses I was fortunate enough to read: I see that the road to reach our Maker, is not that narrow path made up and pointed at by old theology, but is on the contrary the immense road of infinite Nature, through which every moment we are to advance, towed by the whole power of our daily duties, power moved by those mental faculties whose safety-valve we call "conscience".

Not having the advantage of being known by you, consequently, having no other right to claim your kind attention, than that of being one of your thankful and numerous admirers: I will avoid encroaching on your precious time, by being as brief as possible. Please excuse that already too long preamble.

The end of this letter is to offer you my sincere thanks for your kind influence over me through some of your excellent discourses, and ask you, which of your works, you think would be most beneficial to my wandering or deceived Countrymen of France, as I intend favoring them occasionally with translations of your good and in-

fluential teachings.
For the last five years I am teaching French in several schools here, and I am, as a man, anxious to make a good use of my leisure moments, by translating in my native tongue, what, I hope, you will be kind enough to recommend to me.

I am Dear Sir,
Most thankfully yours. L. E. Jouanne.
P. O. Newark N. J.

Post. Hoping you will like it, I take the liberty of sending you a translation just made, by one of my scholars, of Victor Hugo's little poem. "Le Pont"

Newark N. J. June 14th. 1858.

Rev Theodore Parker Boston.

Dear Sir,

Your kind reply of the 7 inst. was at hand in due time. It is almost with hesitation, that I again take the liberty of troubling you with a letter; but I would not feel satisfied with myself had I not thanked you for your excellent offer.
I did not as yet received the Sermon you announce me, but I found it in N York, and read it with much interest and satisfaction. I must add the satisfaction was shared by a few friends of mine, who are not less than I your admirers.
Although desirous to avoid annoying you with the marks of so insignificant an approbation as mine, I cannot

refrain from expressing my gratitude to you for the healthy spiritual food, with which lately you supplied my soul, then, fast dying away under the regimen of a false theology.

Allow me to differ in opinion with you as to the inclination of the French for a showy and ceremonial worship. The thin attendance to Churches in France, the growing indifference in religious matters all over the country, among the intelligent part of the population, the condemnable opinion, almost the mistrust they have of their priests, led me to believe, that a Religion, that would speak more to their senses, would be generally accepted; being I do not doubt much longed for by them. Sectarian Theology of which they have a dozen nurseries in Paris, under the pompous names of "Temples protestants" is still too much filled with gross superstitions to induce them to change. It is to them the old religion in new garments. They still see, piercing through the modern clothing, the Chasuble and the Stole.

That conviction Sir, induced me the 31st ult to send you my first letter, and to day to ask you, for your book, of matters pertaining to Religion". I might, I suppose have found it in New York, but as its being an hommage from you, will make it still more precious to me, I dare to accept your kind offer.

Please excuse my indiscretion, and Believe me Dear Sir,

Yours very Thankfully,

L. E. Jouanne.

From Thos H. Jordan. Savannah.

Savannah June 1st 1855

Rev. Thos. Parker.

Dear Sir.

Since the reception of your letter, I have purchased and read three Vols of your works — your "Discourse of Religion" and two Vols of your "Occasional Sermons and Addresses".

I have read these books of yours, with the greatest possible interest, and I believe with much profit. And now allow me to ask you a few questions: which questions greatly perplex my mind.

You say that the essence of "Absolute Religion" is supreme love to God, and impartial love to man". This I fully believe. But is such love to God and man, natural to the human heart? If so, why is it, that all men do not possess and exercise such love to God and man? If it is not natural to the human heart, why are men created without it? And how is man to attain to such love? I find no answer to these questions either in your "Discourse of Religion" or your "Occasional Sermons and Addresses".

Again: if I understand your views on the Old and New Testament Scriptures you deny that they contain any infallible rule for the government of man's soul and life.

Is there any infallible rule then, by which a rich man may control his heart, and shape his life? What is that rule? Is reason and conscience to be the rule?

Are these not perverted in most men? May they not become so in all? What then would be the rule? Surely God has given man some infallible rule of conduct. That rule I would learn. know.

My sole object in making these inquiries, is to get at the truth. The truth is what my soul pants after, and this I will receive from any and every source — from God or Devil — from Bible or Koran. For this I would fling away my Bible and buy the Theology of my fathers decently, but deeply and forever.

Sir I am a poor young man. I have just entered the life struggle. I feel that I am connected to God, and bound to humanity. To glorify the one by doing good to the other — is the great purpose of my life. Therefore I would know the truths, and this I would teach.

Yours Respectfully

Thomas H. Jordan.

Savannah May 28. 1856.

Rev and Dear Sir:

In the beginning of last year, I sent on for, and received two Vols of your "Speeches, Addresses, and Occasional Sermons," together with your "Discourses of Religion". After reading these books, I wrote to you, stating some of the difficulties, which appeared to me, growing out of your system of religion. You kindly answered my letter, and with it, sent me your

"Ten Sermons" which I acknowledged, promising that when I had read and studied your books, you should hear from me again.

All the above books, I have carefully read, and some of them, as many as four times. I have earnestly studied them, and I now believe, that I fully understand your views of religion. In the main I believe them correct, though I must think that your system in some points is quite defective. That "Religion, true absolute religion" consists mainly in Supreme love to God and impartial love to man," I think is undoubtedly true: but how men are to attain unto this, is a question, you do not answer. So far as I have been able to discover, I find no provisions in your system for the accomplishment of this end. Again, I think your views of Christ are too low, for he must have been more than a mere man, though less than God. Recently I have been reading the "Christ of History" by Mr Young. It is in my humble opinion, a first rate book. He undertakes to prove the Divinity of Jesus, leaving out altogether whatever was miraculous in his life and character. If you have not seen the book, I would be glad if you would get it, and if convenient, at some time give me your views about it. It is certainly a very ingeniously written production.

Apart from the bold and fearless manner in which you deal with the Bible, your views of Jesus, and the want of provisional arrangements in your system, I believe your views of religion are the best in the world, certainly the best I have ever seen or read or heard.

Your books have been of inestimable benefit to me as a man, and as a public teacher. They contain many live truths — Truths that are destined to work a great and blessed change in the religious views and feelings of unborn millions — truths which shall live, and bring forth fruit long after you are dead and gone. I am truly glad Sir, that I ever put on for your works.
From my previous letters as well as from this, you can form some idea of the course of reading which would likely benefit me as a religious teacher. I care nothing about dogmas, creeds, ceremonies, sacraments or churches or church distinctions — I want to teach and preach living practical truths to the people — such as will fit them for this life and that to come. Any suggestions from you on this subject, will be gladly received. If you have any other of your own works, which you think would interest me, if you will send them to me, I will remit you the money immediately on receiving them.

Thomas H. Jordan.

Rev. Theo. Parker Boston.

Savannah 12th June 1856.

Rev Mr Parker,

Dear Sir,

Your kind letter, with the pamphlets you sent me, were received last week, for which, you will please accept my sincere thanks.

I have read the pamphlets with great pleasure, and not without substantial profit.
Your "Discourse of the Functions of a Teacher of Religion in these Times" is the very thing I wanted.
You ask me not to take you for my master, and say, you hope you will cause no one to go astray &c: I assure you, Sir, that for some time, I have called no man Lord however great, and acknowledged no man master, however wise. True greatness I always honor wherever found, and none I think, are more willing to be taught by the wise than I am, yet I will receive nothing until I have examined it, and believe it to be true, no matter from whence it comes. I may err, may go astray, may be untrue to myself, may be false to the great Father who made and loves me, but neither you, nor He, nor any one else will be to blame, but I myself.
Herewith I send you five dollars: part of which, I owe you for your book of "Ten Sermons" sent me last year, and the four pamphlets just received: for the rest, you will please send me your "Sermons of Theism, Atheism, and the Popular Theology". Your "Sermon of Old Age": your Sermon of Immortal Life: and any others you may think will benefit me.

Yours truly.

Thomas T. Jordan.

290 Judd Sylr

From Rev Sylvester Judd jr. Augusta Me.

Augusta, Me. Jan 19th 1847.

Friend Parker,

I have read your discourse on the Immortal Life, with satisfaction and profit. But there is a point to which I ask attention. You say St. Paul held to the doctrine of the resurrection of the body. Now, tuâ veniâ, I think he did not. My opinion has been that in 1 Cor. XIII, he repudiates this idea, and not only so, but that therein he expressly demonstrates the contrary. Such was the criticism of the passage by our professors at the Divinity School: such has been the impression which several re-examinations of the subject have confirmed in my own mind.

In manifold instances where the Apostle speaks of the resurrection from the dead, and particularly I would refer you to Philippians III: 10. 11. 12. has has he not in mind a spiritual resurrection, that from the death of Sin? Is it not this of which he says he has not attained unto it, and in respect of which, he longs for perfection. Was not this emphatically and pre-eminently the "resurrection of Christ", which so charms his vision and provokes his steps?

This is a question partly of language, partly of general sense, partly of philosophy: but whichever way viewed, it seems to me Paul is to be acquitted of

a heresy which you pronounce "absurd," of giving credit to an "impossibility".

All through this Apostles writings, as I read them, clear, and luminous as the Suns track, runs the great, the beautiful idea of a Spiritual anastasis: a bursting of the cerements of the death of the flesh: of a breaking from the grave of evil concupiscence, wrath, and malice: an emergence from custom, fashion, and all the crushing weight of formality, and deceit.

This was Christs great resurrection, in this the Son of Man shone forth, fair and lustrous, in this he mounted, to the far heavens of moral greatness, in this was his especial and most noteworthy triumph.

I believe also, that he literally came from the sepulchre in Josephs garden, after his crucifixion: but of this I do not speak.

Paul was educated a Pharisee, you say: but did he not get beyond, and cast far behind him, the thousand and one notions of that reverend body, and why should he retain a sentiment involved in contradictions, originating in a chaos of nonsense, and which could subserve no earthly purpose?

You, Sir, see many vast, and lovely truths: can you not see this also to be a truth? I see in you, something of a "Monadnock strung with pedals": can you not add this to your wreath?

But what do I say? You cant believe what you cant believe: yet you are not like that

Philo-Judean reprobate, who only replied. "What I have written, I have written".

I only ask, and I do it not pillily, but reverentially, is this a point to which you have given specific and abiding ~~attention~~ considerations? If you have, and your mind is made up, I can say no more. If not, will you? and be assured, a sweet and very precious truth awaits your plucking.

Very affectionately yours
Sylvester Judd. Jr.

de Ropes

From M. de. Ropes. France

Angoulemie. 13th Jany - 1849

Rev Theodore Parker.

Dear Sir.

I will thank you to compare the Discourse which I sent you lately, with the original written by your good self, and to let me know if you find it correct. If you see that it does not agree with yours, I hope that you will have the goodness to make the necessary alterations, and then forward to me, that I may have the next edition printed accordingly. I firmly believe that by distributing a few hundred copies of your discourse among persons capable of understanding it, I do a great service to mankind. And it is certainly a pity that among these light frenchmen, you very seldom meet with any one disposed to take so important a subject into consideration. The leading men of France are under the belief that their nation must be pushed back to superstition, because they were told, after their first revolution, to be religious. They have given up their people to the catholic clergy: and the progress which catholicism has made in France. is such that in the course of a few years the human mind, will be as enslaven as it was during the days of the inquisition. The french society is under the control of the priests; and mind. Sir, that no clergy in the world is better drilled or more indefatigable, than that of France. who have also the advan-

tage of being most excellent actors. With the protection of the Church in France, a man is sure to advance: and no one of any standing in society, no matter what his opinions may be, dares now raise his voice against the tyranny exercised by all the clergy, from the first bishop to the last curate, all very nice and humble, speaking now-a-days of liberty: — liberty for the Church of Rome only.

But what frightens me is to see that the plague is spreading most rapidly in the United States, and that your newspapers say little or nothing on the subject.

It is well known that the catholic Colleges of Baltimore, Georgetown, New Orleans, and others of the same description, and the catholic Schools of the western countries are making an immense number of proselytes: that the correspondance of the catholic bishops of the United States with the court of Rome is so encouraging that a great number of the young priests now finishing their theological education in the seminaries of France, intend to go to your States in search of a living: that a community of 35 or 40 friars (trappistes de la Meillaraie) have lately left Havre for New Orleans, with the intention of residing in Kentucky: that the Pope and the Sacred college of Cardinals, had decided before the revolution in Rome to make the greatest efforts in order to subjugate your people: and yet your countrymen seem not to fear the evil which surrounds them.

I have often recollected that when I travelled in the United States, some of the most enlightened Americans

with whom I was intimate, said to me that catholicism was no longer what it was formerly: and that now there was but little to fear from it. I wish I could bring them all to the interior of this old Europe, and let them see the power of the catholic church.

The days of miracles have again come

Catholicism is the most tremendous association that ever existed! — Your countrymen do not know it: and they have never been told that the court of Rome allows the bishops in the United States to make no use for the present of all that gross superstition which they encourage in Europe in order to demoralize the masses.

The higher classes in Boston speak well of the former bishop of that dioceses, Monsieur de Cheverus, who afterwards became archbishop of Bordeaux, and who certainly acted admirably well in your city, his part of a highly enlightened man: but they do not know that his principal mission was to destroy the animosity against the church of Rome, which the intelligent people of New England had inherited from their Forefathers -

And this Mission, the Court of Rome did well to commit to him, for he was beyond all doubt a good man: and at the same time a french clergyman, that is to say, an excellent actor.

Let the Bostonians compare Monsieur de Cheverus bishop of Boston, with Monsieur de Cheverus, Archbishop of Bordeaux.

I have been brought up among the catholic clergy: I have travelled in the principal nations, where catholicism

-cism predominates. I know your country well; I am old enough to speak: and have no hesitation in saying that as soon as the catholic church aided by Irish immigration and european influence takes hold of your Masses, your institutions are lost forever.

But as I have often said to your countrymen. God forbid that I should ever wish the Government of the United States to interfere in religious matters, and thus dispose of this instrumentum regni: No Sir, I only appeal to enlightened men like your good self it is they who must show to the people, that we can and must be virtuous without being superstitious: and that it is already high time to leave the darkness of the church of Rome, and to let reason and Christianity lead us to Heaven.

Permit me to beg that you will favor me with an answer by one of the first Steamers after the receipt of this; and as I intend leaving this city very soon, beg leave to enclose an envelope duly addressed.

I subscribe Dear Sir

most respectfully — your obedient Servant

M. de Ropez

P. S. — I can post pay this letter as far as England only: if the postage in Boston is high, you will have the goodness to let me know it, and I will beg my friend here to say to his correspondent to pay it to you.

de Ropes

43 Rue neuve St Augustin Paris.
29th July 1851

Dear Sir,

A few days ago, I took the libuty to forward the sermon which Archbishop Hughes preached on his arrival — There you have a specimen of Dr Hughes' libwality of mind: of him who was called by his catholic believers of the United States the most liberal man that ever existed. He calls the Court of Rome the best government of Europe, and the Italians a corrupt people, not because they are really so, after so many centuries of clerical despotism, but because they attempt to learn the lessons presented to them, by their best and most enlightened Men.
Dr Hughes is certainly a very active and designing man, but he has no more liberality than Thomas of Canterbury or Cardinal Wolsey; and this should be expected, for he is — a catholic priest —
Another catholic celebrity is now on his way to the United States — the archbishop of Cincinatti of whom you can form an opinion by reading the inclosed letter on (what he calls) the miraculous conversion of Count Pocanné.
Although Count Pocanné was a very depraved and ill educated young man, yet he had learned enough to be able to understand any man, who on so solemn a moment might have wished to elevate his soul.
The learned bishop was aware of this: yet he knew no better than to degrade humanity, by compelling

a helpless, exhausted, distracted, frightened, crazed prisoner to perform all the ridiculous ceremonies practiced by the most silly old women of a catholic village —

The most reverend bishop crowned his holy work by putting on the distracted Count, at 3 o'clock in the morning, after a night (and God knows how many nights) of sleeplessness, and mortal anguish — the Scapulary of the holy Virgin — This is catholicism —

And when after the execution, the Countess of Pocarmé the Counts Mother meets the arch bishop and thanks him, and throws herself at his feet to receive his benediction, what vow does she make? Does she promise to work for the poor: to teach: to cure: to console? No: She promises to make embroidery to ornament church and clergy of your western states — This is catholicism — in 1851 — sicut erat — notwithstanding the hopes of our friends in the United States, who had rather not forget that more than one half of the immense immigration of your happy country is composed of catholics —

You wrote a most useful and interesting letter on the 25 March, which reached me in due course of time, and which I assure you is quite consoling.

May all the enlightened and unprejudiced men in the United States reflect on so important a subject with as much calmness and good sense as your good self: but may you all unite in your constant endeavors to diminish the number of adherents of that most dangerous, and powerful church —

The essential point in the United States now, is to break up the Catholic church; no matter to what other sects its members go: for the fact is that no other can be so dangerous.

And permit me to remind you that 20 years ago no bishop in the United States would have dared preach such a sermon, as the one preached by Dr Hughes, or to avow publicly that salvation might be obtained by wearing the scapulary of the Virgin Mary.

You must also remember that last year the clerical papers in Paris, published, and the other clerical prints in Europe repeated that the church had done well some centuries ago to avail herself of the inquisition, and by immolating a few thousand victims, save millions of souls.

During the last half century, no one in Europe would have dared speak in favor of the inquisition — Well, now, the clergy do not fear to say, that it was a sad necessity, but quite a necessity: and this opinion has been so much repeated lately, that the ladies of the higher classes in France (who you know are and must all be very pious now) will tell you that the church could not do otherwise than: but that as a kind mother she never sent a soul to eternity without due preparation.

The Jesuits have undermined the United States — My American friends will not believe it: but it is so —

The catholic church prays most fervently for the extirpation of heresy —

May the enlightened men of all sects in the United States pray for the extirpation of the Roman catholic influence, teaching, and ideas in that blessed country—

Do you believe Sir, that one of your Sermons, (a printed one) sent with a stripe of paper round it, might pass and reach me as any other news-paper or review? You might have the goodness to forward one: the smallest one, and we would see if the post office here would charge a moderate postage—

Believe me, Dear Sir, your most obedient Servant

M de Ropez.

43 Rue neuve St. Augustin
Paris
29 July 1851.

From John K. Karcher. Rome. N. Y.

Rome N. Y. Oct 23d 1856.

To Rev. Theodore Parker.
Boston Mass.

Dear Sir — I think it not strange that you should be addressed by one, of whom, probably, you never heard before: for altho' I am not acquainted with you personally, yet I have enjoyed refreshing, spiritual communion with you during the last two years. But that you may know who I am, and why I write you, let me begin at the beginning.

My parents designed me for the "Orthodox" ministry; but a short time after entering College, I was led to embrace "Liberal Christianity". I was thus thrown upon my own resources for the time being, but meeting with friends: I was enabled to resume my Collegiate studies, and finally entered the ministry of the "Universalist" Denomination. I accepted a "Call" from the Universalist Society in Chicopee, Mass. about a year ago. Before entering upon my pastoral duties there, I went to Philadelphia to spend a few weeks in that City. While there, I noticed an editorial in the "Trumpet" a Universalist paper published in Boston, which called forth the enclosed letter from me to the Chairman of the Committee of the Chicopee Society. From that you can judge where I stood then; — within the last year, I think I have not retrograded but progressed. Strange to say — I was requested to

preach to said society spite of that letter.
But at the end of three months. I thot best to leave, for Benning Leavitt, Democratic State Senator, from Hampden County, and John Chase Esq. the wealthiest man in the town, were members of my society, and they wanted me to preach distinctive Universalism, and insisted on my keeping aloof from "politics" and "all the new-fangled isms" of the day.
For several months past, I have been preaching to a Universalist Society in this place — on a temporary engagement. I am now near the expiration of my present engagement and at times I feel strongly inclined to leave the ministry once for all, and devote myself to some other calling. Yet when I look such a cause fairly in the face, my heart almost fails me, for it has been bound up so long in the moral and spiritual redemption of Humanity, that I long to labor for the attainment of such a glorious end.
By means of this letter and enclosed hopes you can learn who I am. I write you for counsel — for I know of no one who is better acquainted with the ground occupied by the theological van-guard in this country. If you know of a place where the labors of an earnest young man, with my views, would be effectual, I would thank you for the information — Please return the enclosed letters to me, accompanied with such advice and information as you may see fit to impart. I am,

Yours very truly.

John K. Karcher

From Levi M. Kem. Fishkill Landing. N. Y.

Fishkill Landing 3d June 1854

Respected Friend. I am predisposed to respect every citizen, who magnifies the character of Jesus of Nazareth, and holds up his life and character to the world as an example to govern men, in all things. And as we derive all the knowledge we have of him, from the writings that are familiarly called the scriptures; I have endeavored to obtain the best translation that has been in my power to obtain. I have seen some of your Lectures and discourses, that seemed to have a bearing on this subject, and accorded with my poor judgement. And a man that is right in his religious, will generally be so in his political principles. I was not therefore disappointed that you entertained such correct views of the character of Daniel Webster; and that you take such correct views of the enormity of the sin of human Slavery.

Men talk of such a man being honest, and another dishonest. But for a man to steal another mans liberty, is the greatest wrong one man can commit against another. And in discussing the pretended right one man has to hold another as a chattel; those who hold the affirmative seem to divest themselves of their reason: and it is certain that no other chattel can be held without a consideration, as well as possession. But in the case of Slavery our imperial Courts deem it enough to prove that a being whom

the most wise and noble Assembly, that ever was convened in these states, thought proper in performing the most solemn and important act ever accomplished in this or any other country, to begin with a solemn declaration, "That all men are created equal"; "That they are endowed by their creator with certain unalienable rights. That amongst these, are life, liberty and pursuit of happiness"

I was in Halifax in 1794, when that Province had a difficulty with its Supreme Court: and sent to England a delegation to ask the removal of the Judges, which the home Government traded by the appointment of a judge with the title of Supreme Judge of the Province of Nova Scotia; who when he came out he reversed all the courts in the Province down to justices of the Peace.

At that time there lived in Annapolis County a Lieutenant John Allen: who was of an Aristocratic family in New Jersey before the Revolution; and while he was yet a youth his friends procured for him a commission in a tory regiment, and sent with him a faithful Slave to serve him as a personal servant. After living in Annapolis for several years Caffee understood that there were many American Ships brought into Halifax where their cargoes were condemned, and the sailors pressed on board of Men of War; and Caffee concluded that this would be a good opportunity to get to the States. But when he got to Halifax, he was disappointed in not finding such a Ship as he expected.

and was advised to cross the Harbor. Allen had reason to believe he was in Halifax and pursued him, and when he got to Halifax he was told that it was probable he was among the quakers at Dartmouth. And there he found Caffee and bound him neck and heels, and started with Caffee for Halifax. But the quakers were ahead of him, and went before Judge Strange and procured an Habeas Corpus, and brought Caffee and his Master before judge Strange, who demanded of Lieutenant Allen, what he had to say that he had thus violently assaulted and abridged the liberty of his Majesty's Subject Caffee?

He is my slave Sir — How came he to be your Slave? He was born in my father's house Sir — Were all persons born in your father's House, Slaves? No. Sir, his mother was a Slave — I dont understand this. I order that you, John Allen forthwith enter into Bonds of One Thousand Pounds, with two sufficient securities in £500 each, that you will keep the peace towards this his Majesty's Subject, Caffee; and all others his Majesty's Subjects.

And since I have thus far trespassed on your time I will observe that the people of this country assume to be very intelligent. I must confess I do not see in what their superior intelligence consists. It is true that nearly every son of New England, can read and write their names; But there are few that are well informed in History which is the school of Politicians: for what has been will be.

Mathematics or Philosophy or Pneumatics are generally considered as useless studies. Hence the greatest mistakes are made in their pretentions to be discoverers or inventors, I would name such as Fulton. And many others might be named, who do not understand the Mechanism of the Steam Engine: which leads to the most disastrous consequences even at the present time. For instance we hear daily of collapses of flues &c, when such an event can never happen. When a Steamboat stops at a dock, and the steamboat lies still there is no danger, but the moment the walls of the boiler acquire a red heat for a considerable hight above the water: and when the water in the boiler by the agitation when the boat starts is thrown against the red walls of the boiler it explodes, and on the principle of Perkins Steam gun. And when the explosion has taken place, if there is any one alive on the boat, he will find that the lips of the rupture are driven inward and not outward, which happens by reason of the cold air pushing inward to fill the vacuum —

It is so with the disease in potatoes that occasions so much distress. The disease is caused by an insect in the Blossom of the Plant. In a particular locality in this county the Farmers have been in the practice of moving the Top (and blossom) off while the plant was in bloom, by which they were enabled to supply the market and make a great profit. I pinch off the blossom, and can do it with great despatch and have never failed of Success.

I hope you will pardon the liberty I take. I am an old man, and well remember the cry at my father's door, on the occasion of the Battle of Lexington "The Regulars are out". I want a few weeks of Eighty five years of age, and am your friend.

Levi M. Keen.

Mr Theodore Parker.

Note. By the Webster treaty 2000 Native citizens of the United States of one village, were transferred to Great Britain, without any stipulation to secure their property, civil or political rights: and without any apology for so great an outrage on the Nation, and the Modern World has not known no greater outrage on civilization, yet I never have heard a word of censure of this infamous transaction except from Mr Senator Grow, Mr Woodbury and Mr Cass. Yet on the face of that treaty there was more treason spread, than on Arnold's treaty with Andre. And yet I say the Government at Washington with the Governments and Legislatures in Maine and Massachusetts had no right to open a back door to let in an enemy on the rear counties of New-England: For all those legislatures united had only constitutional power to defend the Union of those States when invaded, which they did not do in the war of 1812.

L. M. Keen.

From Andrew Kelly, Glasgow. Scotland.

Glasgow 18 June 1853.

Respected Sir,

Taking advantage of a friend of mine going to Boston, I have presumed to write you, and send you a few Magazines published under the auspices of the Union St Congregation, who have the deepest sympathy with your labors.

This little publication may not possess much interest to you, but I believe it will afford you gratification to know that a church exists in this seat of Orthodoxy, whose basis and labours are akin to your own. — to build up nobility of character, and make holier men and women without any Theological Creed or Dogma.

It is also gratifying to know that this church is in a most flourishing condition. The congregation are about to dispose of the present church, having been offered £5000 for it, but as the locality in which it is situated is valuable for business purposes, and rapidly increasing in value, that sum has been declined, as a larger sum is anticipated.

When disposed of, we will then be afforded the means to build a nobler structure, and one more in unison with our worship.

We are not a wealthy congregation, but, we have among us many hard and zealous workers. Your past, and present labors in the advancement of a purer Religion, and the cause of humanity, we have viewed with the

deepest anxiety and interest, and having a deep faith in the truth of those principles of which you are so able an advocate. I trust you may be blessed with health and Strength to continue those labours, and enjoy every happiness. I am sure the sentiments I have thus expressed are but those of the Union St Congregation to which I have the happiness to belong.

Yours Most Respectfully.
Andrew Kelly.

Glasgow 18th June 1853.
188. Argyle St.

Glasgow 25 Nov.r 1853
188 Argyle St.

Dear and Respected Sir,

I beg to apologise to you for not acknowledging your kind present previous to this; owing to my being out of town for a considerable time, alone prevented me doing so. This act of disinterested kindness I did not anticipate, having done nothing to meet it, but still, as showing the largeness of heart, I accept it with the greatest of pleasure. All the gentler sympathies of our nature are often kindled into action, by some little deed of kindness.

Independent of the intrinsic value of the work, I shall ever prize it, as having come from the hands of one whose thoughts I delight to commune with, and from those thoughts, have derived hope and strength, in my struggles to be daily wiser and better.

In my more youthful years, Religion had no attraction for me, it had been dressed in such a garb, that my nature responded not to it. Natural Depravity — Atonements — Regeneration &c, things which the heart had no inability or heavenly interest in: I would lift any book, sooner than those books that passed for Religious books. Now, there are no books that I would more readily read, than Religious books, but they are of a very different character from those formerly thrown in my way. They lift the soul heaven-ward, and teach me manly duty. I cannot say that I was ever irreligious — From my earliest boyhood, I had a longing for the pure, true, good and beautiful. I could not find God in the Theologues, but I could find Him in Science, and the beauty, and grandeur of nature.
I only found rest, when I had the happiness, and privilege to commune with kindred spirits to this one. My apathy to Religion was not from any want of being well Bible instructed. Believe! Believe! was the teaching. All high and holy living was accounted as "filthy rags." Blood of Christ, alone could save us. It is monstrous, such teaching. But it is sorrowful It will be long before the world outgrows it. The popular preaching, it is a weariness of the flesh and spirit. Were it not for a few brave souls who lift the world along — Living Witness of God — the Christianity of the present age, might be graphically expressed in the words of Carlyle,
"The only God of the present age is Mammon, and

the greatest Hell the fear of not getting on in the World"

I have derived much pleasure from the perusal of your work. Its beauty, power and pathos must deepen the religious sentiment. I have presented a Copy of it, and your "Ten Sermons" to our Church Library.

The work has come to this Country opportunely, as considerable discussion is going on upon the topics which it treats of. We have had Mr Holyoake the athiestical Priest here lately lecturing - also in the principal towns of Scotland -

Mr Phemie Grant (champion in kilts) has succeeded him on the Theistical side of the question. The only good that I can conceive will result from their labours is - the Spirit of inquiry may be to some extent awakened. Pure Religion will gain nothing directly at either of their hands - indirectly it may.

The cold and icy Faith of the Atheist I have no sympathy with. It will not reform the world. So clear his way he would require first to destroy our literature, as the idea of God, is at the basis of it all.

The Holyoakes and the Grants are of small moment in the world's history. The substitutes of the one, and the dear inspiration of the other, will do little to build up nobility of character. Mr Grants Christianity is about as little value to Mankind, as Mr Holyoake's Atheism - God to his view, having exhausted his Inspiration with a few dead Jews - and then bade the world - Good night - the development of our Manhood despised -

I send you two newspapers – The one, is the organ of a sect called the "Morrisoneans". The other the most liberal, and independent newspaper in the city. It has made several extracts from your work. In the article upon Theron Grant, contained in the "Sentinal" where your name is mentioned along with Carlyle and Emerson, I think had the writer used the phrase conventional, or popular christianity, he would have more fairly expressed the views of the writer referred to.

As my occupation throws me frequently in contact with vessels loading from this for Boston, I will take much pleasure in sending you, from time to time, a few numbers of the little Magazine in Connection with our church, to show the progress of thought amongst us –

Believe me, with the deepest regard.

Yours very truly

Andw Kelly

Glasgow 29 Jany 1854.
188 Argyle Street.

Dear and Respected Sir,

I take the opportunity of sending you per favor of the Master of the "Examplar" our little Magazine for the year. I do not send it for any intrinsic merit it may possess, but from a desire to show you the progress of thought amongst us. Trifling as the Magazine is, it has done good since

to the cause for which we struggle. Its circulation is made outside of the church, and it has been the means of making our principles known to those who formerly were ignorant of them.

Now we doubt have by this time received an Address from the members of our congregation and other friends who sympathize with you in your labours. The address was originally intended to be a Congregational one, signed by the Chairman of the meeting on behalf of the Congregation, and would have proceeded to you as such, had it not been for the opposition of four or five individuals. Strange anomaly they all professed to admire your talents, and to sympathize with you in your labors. They would have most gladly signed the address as individuals, but objected to it as proceeding from the Congregation. I would judge charitably of the motives and actions of all mankind, but I am convinced that this small fraction of our Congregation were actuated in their opposition to the Address going in a congregational form. Solely from the fear of offending the Unitarian Churches. They should have had no fear on that head, as it is long since this church has been accounted Heretical by the Unitarian body, and it is its very Heresy that has brought it to its present healthy condition.

Had this small fraction all their own way the Minister would have the painful duty to perform of preaching to almost empty pews. Unitarianism has done good service in its day - it has advocated a great truth - the Unity of God. When it violates that principle for which it fought - freedom of inquiry - it

has served its time, and must inevitably perish. A church broader in its basis, and suited to the full development of the man, must ultimately triumph, with the growth of thoughts and the progress of education.

That which in a great measure has led to the success of our church is this. Its constitution is as broad as yours (as far as I know). Our Ministers are not bound to any dogmas — they have this simple engagement, to speak the truth as they believe it, and in their preaching and your Religious teaching I find no difference.

I was much gratified with the bold and manly conduct of our much respected Minister Mr Crossley, on the discussion upon the address. One of the gentlemen who opposed the address going in a congregational form, read an extract from your work on Religion upon Unitarians. Mr Crossley replied "he would say amen to every word read. He had never taken the name Unitarian. Unitarian ministers had endeavored to convert him, he preached from a Unitarian pulpit, because it was the freest he could find and because ours was a free and untrammelled one, he had accepted our call." As a proof of Mr Crossleys disinterestedness and self sacrafice, he has on two occasions refused calls to English congregations at £350 per annum, and remains with us at £170. We had the pleasing duty to perform of increasing his salary to £200 in the same day that your address

was submitted to us. From what I know of the Unitarianism of Boston, I am convinced Mr Crosby would not be allowed to preach from any Unitarian pulpit there. Had he a desire to preach there, he would require to go to me as free as your own. I fear I have trespassed too much on your valuable time with matters of too local a character to afford you much interest, and will conclude with every wish for your welfare and happiness.

I am with the deepest regard
Yours Faithfully
Andrew Kelly.

Rev. Theodore Parker.

316 Kench H. A

From H. A. Kench. Burrillville R. I.

Burrillville R. I. Oct 20. 1857.

Sir.

A thousand Thanks for your valuable letter. It has been of Real Use to me. I had employed most of my short life as you suggested in the Study of authors like Butler, Locke, Combe. Shakespeare &c, but my mode of expressing thoughts, I deemed of some little value, was not so Natural as it may be for the future. Beginning quite young, and copying from models none the best, but the best I could have. I had learned several faults. If I cannot now stir the hearts of men, I see my work. It is to get more Soul: more of that Moral Heroism, that your life and works so nobly express. You will find men thick as acorns in Autumn. You know the rest, from your Own, Bold. and Truthful Work on Religion. Without flattery, I can say I read your thoughts with more avidity, than those of any other Author, and though I am not able to get hold of all your writings, yet what I have already seen has been to me above all price. I am still questioning about the comparative value of Notes, or extemporaneous Speaking. My memory is good and I never use Notes. but it might be an improvement. — Your letter might afford great asistance to public Speakers if it were published. If you will give me your permission, I will present it to the N. E. D with which I am connected.

Yours Respectfully. H. A. Kench.

T. Parker.

From James Kennard jr. Portsmouth. N. H.

Portsmouth N. H. Novr 11. 1846

Dear Sir.

I was very much gratified by your short call on me a few weeks since, and determined at that moment to put in execution, at no distant day a purpose which I had long cherished with regard to you. This was nothing more nor less than to write you a letter. Some three years since you rendered me a great service: and I have felt ever since as if it were my duty to thank you for it. In the midst of doubt and darkness, you came to me as an angel of light.

To a mind troubled, and at times almost despairing, you brought peace and hope. Read an extract from my note-book under date of February 1844. 'Theodore Parker's Discourses — A noble work — containing the spoken thought of a million hearts. It will be assailed by Orthodoxy in every shape, and rejected by all Clergymen, but it points out the truth. From the fifth to the 15th of February I was filled with a great thought, and could not rest till I had uttered it, on paper at least. Several times during this period, I talked with visitors, more or less deeply on the subject with which my mind was occupied day and night, sleeping and waking.

On one occasion, a friend said in reply to some observations, 'Have you ever read Parkers Sermons?' — No, said I. — This was on Sunday February 11th,

I state kept at work with my head and my pen, and on the 14th or 15th paid my pay for that time. unsatisfactorily enough to myself. A day or two after that, down came "Parkers Discourses" from my friend (True M. Ball of Boston) — Judge of my surprise, my perfect delight to find how precisely the same idea that I had been somewhat ineffectually grappling with, elucidated, explained, proved, &, made clear as the sun at noonday. And this is the idea, that I have been struggling with ever since I was old enough to think. These are the truths which are positively the only things concerning the Christian Theology and Religion, which I have ever believed. A mass of error mingled up therewith, has tormented my mind and heart with doubt, through my whole life, up to a fortnight or three weeks since. I thank God that I know the true light from the false light set up by Satan to lead the soul to shipwreck. I have never failed by the false neither have I always failed by the true: for I doubted, and so have been tossed about on the waves of uncertainty all this while — Now I sail boldly for Gods haven, by the light that lighteth every man that cometh into the world!"

By these disjointed and spasmodic sentences, you will be able to catch a glimpse of the state of my mind at the time they were penned: and to understand the feelings of gratitude with which I have ever since regarded you.

This much I have said, thinking that the encouragement of a sympathising friend might afford you comfort, in the trials with which your path is continually beset—

I know that I shall not be misunderstood by you—

At some future day, I may dictate for you another letter. In the meantime I remain.

Very truly, Your obliged friend.

James Kennard jr

per. Amanuensis.

To

Rev.d Theodore Parker

Boston.

From William Kent. New York

New York Sept. 21st 1858

Dear Sir,

I received, yesterday, your kind note, with the accompanying packages.
Nothing could be more acceptable to me. I have long wished to place your works in my library, and coming through your own kindness, they are deeply valued by me.
I left Fishkill this morning in the train with your 1st Volume, containing the Webster discourse. I was enchanted by it — buried in it, insensible to the jarrings, and shrieking of the Engine, lost to every thing but the magic power of the Orator. It is a wonderful oration! Daniel Webster never, in life, produced a speech comparable to it, in depth of thought, richness of imagery, and eloquence of expression. This is not flattery. I may be mistaken; I write under the fresh influence of the eloquence: but I write with perfect sincerity.
I am inclined to believe that, in some respects, Websters fame will be indebted to you, for this very speech. You will give to future times, a more impressive view of this extraordinary man, than his works will convey. But do you not sometimes suspect that you over estimate his mental powers? His writings, after all, are pretty dull readings. When you call him the greatest orator, who has

spoken the English tongue, do you not go most too far? Is he, in your opinion, superior to Burke, from whom he took several of his happiest rhetorical figures: — that application of the line of Macbeth, to S. Carolina — "no son of his succeeding" — was applied by Burke, during the debates on the Regency, when he turned to Pitt, and alluded to poor crazy old King, from whose hands the sceptre was "wrenched by unkindly hands, no son of his succeeding." — Indeed is not Burke superior to Webster, in every thing, except in mere logical reasoning? —

Webster was not a great Lawyer, in my opinion. Some of his arguments, especially on constitutional questions are very fine. But he knew little of, and despised Black-letter Law: and from the constitution of his mind, did not, and perhaps was scarcely able to pursue the subtle threads of thought, which Lawyers like Charles and Hargrave, delighted in. —

This inability will probably, by many, be deemed not to be a defect: but, where in all his speeches was a great philosophic thought exhibited? What truth, of universal appreciation, has he declared? What great sophistry has he unveiled? What discovery in politics, or morals has he made? His style is singularly clear, vigorous, and impressive — but what expressions of his have become incorporated in the common language?

I have sometimes thought his eminent personal influ-

ince was to be ascribed to his face and figure: while it seemed to me that there was little in the saying of some English critic that "he must be an impostor, as no one could be as wise as he looked" —

Since I am gently dissenting from some of your views, let me say a word about the old Federalists, to whom I think you are hardly just. I am older than you. I was born in 1802, and, with a tenacious memory, I well remember the opinions of the New York Federalists during the war of 1812. My father was a warm and leading Federalist and I, an unnoticed boy at the corner of the fire, heard very many consultations on public affairs. Those Federalists did not justify the British impressment of our Seamen. They were indignant at the insolence and aggressions of the British officers —

But their paramount and overwhelming feeling was involved in the great European War. They had followed the Government of France in all its mutations, from its hideous Jacobinism to its military Despotism, which, wielded by the vast energy and power of Napoleon, seemed to threaten universal conquest. They looked upon the tyranny of Napoleon, as you would have looked on it, as selfish, cruel, all-pervading, trampling down liberty and virtue, under the hoof of military power. In the darkest hours of French predominance when Napoleon, with 500.000 men, was crossing the Niemen, the Democrats declared war against England, who was fighting a doubtful battle for the liberties of Nations. If Russia was conquered,

all Europe would be combined against England, and the Federalists believed, that she must succumb. And if England fell, what was to prevent Napoleon from extending his conquests to the Western Hemisphere? — Looking back now we can see that these fears were exaggerated. I remember the doleful evening, when my father told us of the entry of Napoleon into Moscow, which we supposed was the initiative of universal tyranny. I cried heartily — (what political event could draw a tear from me now?)

The old Federalists were pure, high-minded, disinterested and honorable men. No party in our Country has ever equalled this noble old band, of whose principles I fear I am the residuary Legatee. They were not an English Party, except as they believed England to be combating, alone, for the liberty of the world —

I am taking a great liberty in bestowing this tedious scrawl on you. It is utterly unauthorized —

Pardon me for another freedom I shall take — It struck me when I saw you at Fishkill that you were wearing yourself out with intellectual labors. You are young yet, compared with me, and ought to be in the prime of bodily health. It seemed to me, in looking at you, that I saw the sword destroying the scabbard. — Why not break off often, and change the current of ideas? Why will you not come and pass some days with me in Fishkill? I can show you some beautiful scenery — and I will ask to amuse you some clever men from New York. Joseph Gyman

does this often. I have a large house, and you have my library, where you might muse ad libitum. Any time you will visit me, if a few days notice were given, that I might arrange to be at home. —
Even the depth of winter is agreeable on the Hudson: and the Mountains in their winter garb, are more beautiful than in Summer —
Think of this suggestion, which, though made for my own gratification, may be of use to you, in leaving you off, at times, from exhausting labor.
You might be interested in viewing our New York world — busy, bustling, wicked & energetic, which, from its numbers and activity, must greatly influence, perhaps govern, the United States.
Again thanking you for your very acceptable present
I am, with the highest respect,

Your most obedient Servant
William Kent

The Reverend
Theodore Parker.

From Silas Ketchum. Hopkinton N. H.

Hopkinton N. H. Sept 6th 1858.

Rev. Theodore Parker
Boston Mass.

Dear Sir.

You will doubtless be surprised in the receipt of a letter, of the character I am about to write, from one who is an entire stranger to you. I feel very delicate in addressing you, and nothing but force of circumstances, and a knowledge of the man whom I address, urges me to do it. I want aid, and for a good purpose. —— I am a young man, longing for an education, and determined to have it. I want a thorough collegiate education, and shall have it, God willing, if it should take me ten years or more to get it. I can however have assistance through a course of study in Dartmouth College, provided I can enter next Commencement. The only obstruction is the lack of a small amount of pecuniary aid. I could earn it at my trade had I the time, but in order to enter at that time, I must improve all my time intervening in study, or I shall not be properly fitted. Of my history and prospects, I will give you a brief outline.
I am a native of Vermont, born in 1836. Till I was fifteen I went to a district school winters, and summers till I was nine. At that time we came to Hopkinton, where I learned the shoemaker's trade. From that time (when I was fifteen) till I was twenty

I supported an invalid father and mother, by my labor, and did not go to school any. This kept my time all occupied so that my opportunities for study, were almost none at all. When I was about 20. my father died. Since then I have been to the Academy in this town four terms; all that I could, for I had my mother to assist during the time. I have however accomplished considerable, so that if I can study till the next Commencement of Dartmouth College next July, I am confident I can enter. I need $ 50 — but by doing without some things that I actually ought to have, I can I hope get through with $ 30. I have no relations here that can help me, and none anywhere that are wealthy. I propose to give security in a Life Insurance Policy, in the Am. Mutual Life Ins. Company of New. Haven Conn. My life is not now insured, but I am advised by physicians that there will be no difficulty in getting it done. This will be perfect security in case of my decease within seven years, and should I live I shall pay it. There are many people here, friendly to me, abundantly able to aid me, but there are too many wealthy that care but little, whether a young man goes to college or to States Prison. Moreover, it might be difficult to obtain money of those that let it, when they would have to wait so long for the principle and interest. Such men loan money for profit, not accommodation. There are, however, some here who have united to assist me, as I have said, if I can enter in one year. I do

not know your circumstances, but have been told that you had a competence, and did aid those that needed.
I do not ask a gratuity, but a loan, with the privilege of paying the same with compound interest, at the first opportunity after I leave college.
In regard to my purposes after I have graduated, I can make no definite calculation at such a distant period. I shall engage in teaching, or some other employment till I paly my debts, when I hope to study law. I have no fears but what I shall succeed. I know the undertaking is great, but I feel equal to the task.
My habits of life are regular and temperate, and have been so from my childhood.
My political principles are entirely identical with no party, though more so with the Republican than any other. I am firmly and unyieldingly opposed to Slavery in any form. In Religion I am identified with no church nor creed, but uniting with every one in justice, humanity and reform. The world is out of tune now, and wants to be brought into harmony, and I shall devote the best energies of my life to its reform.
For reference in regard to what I have written, I mention the following men: of whom I am willing any one should enquire concerning my moral honesty, veracity, ability, or circumstances. And not only of these, but of any person, any where, who knows me. Those I name are men of note, and with some of them you may be acquainted. × × × × × × × × ×
I am aware that I take a great liberty in asking

such a favor of a stranger, but I hope you will pardon my presumption, if you do not grant my request.

Do not make this public, I had rather it would not be. Please correspond with me at your earliest convenience, as I can do nothing about the matter, till I hear from you. If you can aid me, I will send you my note for the amount, after which you may send it. I will make you secure on an insurance Policy, which I shall obtain with a part of the money, should I succeed in getting assistance.

You will readily perceive how I am situated, and I hope for your aid.

In the mean time, I am, Sir,

Your Obt Servt.

Silas Ketchum.

From D. Y. Kilgore. Madison. Wisconsin.

Madison. Wis. Sept. 10th 1857.

Rev. Theodore Parker.

My Dear Sir.

I am anxious to procure an entire set of your works for our library. Do not know how many volumes they comprise or by whom they are published.

I was a Methodist Minister stationed in Oxford Mass when I first saw you, and although engaged in teaching, I still love to read sensible theology.

Mr Wendell Phillips can tell you of me, as he has been here since I came to this city. You are so little known, and so greatly slandered by the religionists that I am anxious to have your entire works, when the people can read them — after which they may condemn.

By saying you were little known — I meant understood or even read — Your reputation is familiar to all. I hope you will come and lecture before our Institute this winter, and if possible spend the Sabbath here. I preach occasionally, but they are rather jealous of me — think I am a Parkerite &c, which I cannot deny. for I have never been able to get copies of all your works, and do not know your views on many points. Neither do I care, if I only get at the truth.

Our school library contains several hundred vol-

uncs and some Anti Slavery and liberal works all of which I have presented to the library. If you will forward a sett of your works by Express and will wait on me for the pay I will be greatly obliged.

Also if you know of any tracts or works for distribution which are calculated to make bigoted Christians more liberal, and all minds more disposed to think, I wish you would forward them to me, and I will circulate them.

Perhaps if you would put the Secretary of the Unitarian Association in Boston he would forward to me a package for gratuitous circulation. Rev. A. P. Putnam of Roxbury was my old classmate —

I should be loth to ask so many favors did I not know your disposition to do good.

Very Respectfully
D. Y. Kilgore

From Rev W. W. King. Chicago Ill.

Chicago Sept 28th 1856

Rev. T. Parker.

Dear Sir,

Mr Wells has just informed me that you would be in this City Oct 26 and had expressed a willingness to preach in Metropolitan Hall on that day — We are using the hall morning and evening until the completion of our new Church and I should be glad to have you preach at 10½ A. M and 7½ P. M our regular hours of service.
Be kind enough to inform me if such an arrangement would please you.

Truly yours
W. W. King
Pastor of 1st Univ. Society.

Chicago Oct 5th 1857.

My dear Sir,

Will you send me per express, all of your published works and the price. If so, I will send the amount immediately.
I honor all men who are loyal to their own souls and to God, and I esteem you as one of that small number, who in this age of falsehood and shams, maintain the surrendered honor of the American Church.
Accept my assurances of confidence and esteem.

Truly Yours. W. W. King
Rector of St. Pauls Church.

332 King W. W.

Chicago Jan 12. 1858.

Rev. Thos. Parker

Dear Sir.

Pardon me for unintentional delay in remitting to you, the amount due you for Books — I was not able to find them until the close of last week. You sent about the time D. B Cooke and Co were burned out, and soon after the fire I called and inquired concerning them, and they did not know whether they were among the ruins, or some packages lying at the Depot, which they could not examine until they were ready to move into their new store — So the matter has been delayed until now —

I paid $1.50 Express Charges, and I enclose $7.50 which I hope is right, although your first letter containing Bill has been lost or mislaid —

I have been reading the pamphlets you sent me with great pleasure, and you will accept my thanks for them. I think your "Defence" before the "Circuit Court" is your Master piece, indeed I think it excels any thing of the kind I have ever read. You will receive these expressions as sincere, coming from one, who though humble in life, has still the liberty of loving and honoring all who are true to great living ideas.

Truly yours

W. W. King.

From M Knowlton. Burlington N. J.

Burlington N. J. March 17th 1853.

Sir,

I take the liberty of addressing you some enquiry about your "Discourse of Religion" which I have just borrowed of a friend and read. This is the 3d edition published at Boston in 1847. I have never read a work before, which seemed to me so correct as an analysis of religion; and I am desirous of obtaining a few copies for the use of libraries and friends.

Please inform me which is the last edition (for that I would prefer) and whether I can obtain the copies I desire in Philadelphia or New York. Philadelphia would be the most convenient to me.

Yours respectfully,
M. Knowlton.
Capt. U. S. Army.

Rev Theodore Parker
Boston Mass.

334 Lamson A

From Rev. A Lamson. Dedham. Mass

Dedham Feb'y 3d 1859

My dear Sir.

I have just received your note postmarked to day. I thank you kindly for remembering me before leaving the country for a temporary residence in a more genial clime. I remember the old days when we were neighbors with great pleasure, your society I enjoyed with a peculiar zest. I passed many happy hours with you at your room or at mine or in the street between Dedham and West Roxbury, — happy hours, and I said instructive too. I hust to see you again and in restored health. God protect and strengthen you, and give you back to your useful labors, and your friends, with renewed health and spirits. I know that many wishes and prayers accompany you. Be assured of mine. I have thought much of you, and often resolved to call and see you, and have now no excuse to offer but my natural dilatoriness. —— Possibly you may have already sailed or are about sailing. I do not know. I hope however that this will reach you before you leave our shores. If I do not hear that you have gone before I can get into the city, I shall call and inquire at your door. I am now suffering from a slight indisposition, which however keeps me at home. Accompanying this, I send you my "forty years Sermon". I thank you for yours on the "New Year."

Yours truly

Rev. Thos. Parker. A. Lamson

From Mrs Sibyl Lawrence. Ann Arbor. Mich.

Ann Arbor. April 1853.

Mr Parker.

Dear Sir.

I have this moment finished the perusal of a notice and extracts of your Sermon on the "Public Function of Woman, as published in the New York Weekly Tribune of April 20.

I obey the first impulse of a grateful heart in expressing to you how much I feel gratified, elevated, encouraged by the noble sentiments therein expressed. It does seem to me, that when men have sober truths presented in so plain a manner, they will at least say to themselves, is it indeed so? And if they are once led to think rightly, right action must follow—

Perhaps I ought to apologize for intruding upon your valuable time, but you are human, and it must cheer and strengthen you, to find that one even in this Far West appreciates and rejoices in your labors.

Respectfully yours—

Mrs Sibyl Lawrence.

Ann Arbor May 25. 1853

Mr Parker.

Dear Sir.

I was both surprised and gratified to receive your kind letter of May 11, and also your Sermon on the Public Function of Woman—for which

accept my thanks. It did not once occur to me that you would find leisure ~~to~~ or inclination to answer my impromptu note. My desire was simply to give expression to my own feelings, and if possible give you a little encouragement in your efforts for humanity —

I regret that I can claim no nearer kindred to you than the common brotherhood of the race — My maiden name was Sibyl Fuller — my native place Sempronius, Cayuga Co. N. York — I do not recollect ever to have met you — am certain I should not have forgotten you — having once made your acquaintance.

"I think that I think I believe", in the progressive destiny of the race — not progress backwards — owing to inherent depravity — but progress onward, upward to perfection —

I feel a cordial sympathy with every effort calculated to develop true manhood — and true womanhood. When I see or hear of a man or woman who has the courage to stand up in the front ranks and proclaim what is right, and truth — my heart warms towards them, and I would gladly take them by the hand and bid them God speed. I should like to be able to tell you how much I have been interested in your entire Sermon — I would not be grossly complimentary, but permit me to say — that no one whose writings I have read — expresses ideas and principles more congenial to my own — than. Theodore Parker.

Respectfully and truly your friend.

Sybil Lawrence.

From Walter E. Lawton. Boston

Boston 1st Nov. 1852.

To the Rev Theodore Parker,

Sir,

Could I find even an apparent apology, I would request you to excuse my presumption in thus addressing a stranger: but as it is, my very boldness must be at once my offence and excuse.

Let me briefly introduce myself and wishes

I am a young Englishman — say 24 years of age — my day-hours are occupied by Business: I am anxious to devote my evenings to profitable study. I should love active life — politics — but an imperfection of speech closes all avenues to distinction. (you see I am ambitious!) — What then shall I aim at, and how aim to advantage?

My "education" was meagre, school education I mean. Slight history, geography, and commercial arithmetic; still slightly sprinkled with Euclid and Euler. No classics, and if it were possible less literature. I went to a "Boarding School", such as English farmers call "educated" at: and ranked A.1. there. It is negation to say this! Since I left school, my self-education has been diffused and shallow. I was left unadvised in a wide field. I wandered to pluck a mouthful of honey on the right: then scrambled to get some shining butter-cups on the left!

I said, I was ambitious: I trust not selfishly so.

338 Garton W.E.

I long to advance the cause of Humanity. Between leaving school, and sailing from England, I spent my leisure time, for 4 or 5 years, chiefly in the Temperance agitation — no sinecure there: — and in teaching those, still less favored than myself in a Mechanics Institute. When I came away from home — 2 years ago next — they said I had done some good, and it would be wrong if I neglected to do more. Partial friends said this: and they added, that I had "abilities to do more".

These "abilities" may be hypothetical, doubtless they are, yet I feel a desire to fly — where shall I make my wings? I know I must work — am ready to study — but how? To the best advantage, how? This is the problem I am trying to solve. In working at it, I am like a "little boy, longing for the passing-by of some great Brother!" Where can I find such "Brother"?

Yours Respectfully.
Walter E. Garton.

Le Baron F.

From Francis Le Baron. Worcester. Mass

(Worcester Feb 8th 1857

My dear Mr Parker:

I want very much to go to the West to preach. Can you put me in the way of doing so? I am so tired of New England pulpits, marshalled by our good Mr Briggs, and the Rev Dr Mills -. So tired of the "vessels" fashioned by their hands to supply the demand for a certain measure of truth, — for stones instead of bread, — so tired of parishes covered over with shallow respectabilities, and filled with inward shudderings at the great reality, — Christ, — so manned out with associations, and conventions, and expediencies, and formalities, — so disgusted with Spiritual machinery generally, — I long for something broader, nobler, freer; for all this seems poor, mean, worthless. Faith and Patience, dwindle and gasp, fainting for something more earnest, more manly.

Shall I find this in a newer, freer field, or where is the magic ointment to anoint my eye that I may see it here?

I crave a boon of your wisdom:- pure you will grant it. for the Great Helpers sake.

Yours very truly,

Francis Le Baron.

From E. D. Linton New Bedford.

New Bedford Sept 10th 1855.

Dear Sir,

I feel now, as I felt the other day, when I called upon you, that I may be trespassing upon your time, but I trust you will pardon me, as it is not a matter of personal or selfish interest that has caused me to obtrude myself upon your notice.

I am not a resident here, and shall soon probably be in another place, but the liberals here who have undertaken to establish free Sunday meetings will persevere I trust, till they have accomplished it in some form or other: but being divided in opinion between having one man to address them every Sunday, and different men to do the same thing, they will be less likely to bring it about. You have had much experience, and have doubtless reflected much upon the subject, and if you can find time to give us briefly in writing your judgment and advice in the matter, it will be most thankfully received, and it will undoubtedly aid us very much in uniting upon one course or the other. A large majority of the friends here are in favor of having <u>one man</u>, and they are also, at present in favor of having Geo. Bradburn if he can be induced to come here. But they do not wish to carry the thing by <u>majority</u> but want

to be all agreed if possible.
I have had an interview with Mr Bradburn since I saw you, and find to my own satisfaction that he had grown in grace and in a knowledge of the truth.
Should you find time and feel inclination to comply with the above request, please address Hastil Killey 82 Kay Street as I shall not probably be here.
Allow me again to thank you for the present you made me the other day of several of your sermons and discourses. I had read most of them before, and trust with appreciation, but I know how to make a good use of them.
There are many in this land I know, who curse and despise you, and to your great honour.
Many there are also who love and bless you, which must be a great comfort to you.
The poor love you as they love no other public man.
I am poor and I love you, and only ask to be your humble friend.

E. D. Sinton.

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From Geo Gippard. Philadelphia.

Phila. Oct 16. 1847

My friend —

You have placed me in a very difficult position, Sir. I can bear to be abused, and treat with serenity the attacks of a hireling Press. but to hear a good, great man speak of me, or what is part of myself, my books, with even an approach to kindness, is indeed hard to bear.

For it raises me beyond myself — makes me see at a glance, in what respect I have erred — how much better books I could have written, had but one word of encouragement been given me. when I started in Life.

In your letter to Rev Mr Burr, you have been pleased to say some kindness of me, and manifest a desire to know something of me.

Will you pardon me. if I write you, a full frank letter of my life, and speak to you, as though I had known you for years? — Of course, from this you will infer, and most justly, that in you. I reverence Genius and Religion: that I speak as a young man talking to one, whose name is bright with true words, and deeds as true. —

I fear your perusal of my books. Fear it because some passages may give you a most erroneous idea of my principle.

At the age of sixteen, I was hurled forth upon life.

from the bedside of a dying father. Only a week before his death. the fairest prospects were mine, an education under proper control was certain. My father died suddenly, his hard-earned property was gorged by Executors — who were pious men — by Banks controlled by pious men.

From that hour, I have been dependant upon mine own hand, not only for mine own bread, but for the support of those whom my dying father left to me.

From that hour, I have received from men called Godly, nothing but wrong: indeed, I have been forced to solicit from a Pious Executor, money to buy a Sister a coffin — from a man who took advantage of his position to use the fortune of my father, for his own greedy speculations.

Converted before my father's death, to the Methodist faith — my heart full of the Ideal of that Religion — I was seized, by prominent Methodists, as a Prodigy, and placed under tuition — to be paid for out of the dividends of stock — preparatory to a course in Middletown College.

The Scene of my student-ship was among the hills of Hudson. I need not tell you, that the Ideal which I cherished — loving only the Mercy, the Poetry of Jesus — soon melted away before the mathematical researches of Commentators, and was drowned under the Moods and Tenses of Grammarians. In few words while I believed, I was earnest, happy, enthusiastic — when I came to Reason, and found my Ideal,

linked with the doctrine of a Triple God, and a remorseless Vengeance, I at once doubted, denied, and was lost in the mists of scepticism.

The persons entrusted with my tuition, after having placed before me, books unfitted for the age of sixteen, after having faced me into a hot-house manhood, replied to my earnest enquiries, with the single word— "These are the Temptations of the Devil— to doubt the Trinity, and the Eternal Vengeance of God, is to be damned".

They washed their hands of me, and put me out into the world again.

To describe all my struggles would occupy too much of your time. I sought the Episcopal Church, but soon left it. for my coat was worn, and in the Sabbath School, better dressed young men, looked sidelong at me. I kept in my home— closed my memory with history— devoured all manner of knowledge— studied law, but would not practise it, for to my chaotic mind, it was only pick pocketing systematized, and Roguery made Custom.

In all my struggles I aimed at Literature. I resolved to get my bread by my pen. I passed through all the gradations of a corrupt Press— from a newspaper down to a fashion plate magazine, and as I had been roughly treated, so I made my wrongs speak in every page, I wrote: and my faculty became a hunted man.

You will then, understand, that every line, ever penned

by me. has been penned, under the constant pressure of cold, unpractical Want, or the fear of Want: that I have had falsehood, persecution at every step: that when my books sold, I only received a pittance from those Publishers who realized large sums out of my brain-work.

You will bear this in mind, while reading my books. You will be prepared to see this Want, this Persecution — not in any way, making me dishonest in the expression of my opinions — but exercising a hardening, a defiant effect upon a mind, just passing into shape.

Among the chaos of my books, shall you not be able to see the totems of a sincere heart, the wrecks of true Religious impulse, the unyielding indications of a belief in Jesus — whether God or Man it is not for me to say — but Jesus, the Carpenter, who born among the poor, shone out from a Nazarene hut, and baptized the hearts of the Poor, with his own Soul? ——

I have written upon War, because it is a part of history, not from love of it.

I have written upon the Crimes of a large city — that focus of civilized demoralization — not because I am a Sensualist, but because I wished to picture stern facts — acquired while in the office of an Attorney General — and dress them in the garb of Romance.

In "Washington and his Generals" — I refer you to the Book — "4th of July 1776" — for my feelings in regard to the Savior, always remembering that I use

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the word "God" in a modified sense, and mean to convey the idea of the Sublime in Genius, rather than the enshrinement of Omnipotence itself in flesh.

In the Quaker City, I refer you to the "Last Day of the Quaker City" for proof of my opinions on a mercenary Ministry, on the Gibbet code, on the Slavery of Black Men, in cotton fields, and white men, in Lowell factories.

Blanche of Brandywine is a picture of the Poetry, Blood, absorbing incidents of a battle fought on the soil of William Penn. — see Chapter headed "A word to you" —

In the Nazarene — which I will send you, as far as published — I endeavor to picture the horrible effect of Fanatical War, and at the same time — even in a Romance — embody the mere Love and Practice of Jesus, as acted by Men, in private life.

I wish to have your good opinion. I am fearful that you will think — what you write is another matter — think me, a lover of war, and its abominations — As you read, remember — it is the Mercy of God, that I have done as much as I have done — that I have not been driven to suicide — that among all my chaotic efforts, a wish "to be thought well of" by good and pure men, has been the inner flame, of every impulse — With these hurried remarks, I leave my books with you, and solicit the friendship of a Man, who is known in our region, as the Reformer of New England.

Your friend — Geo Lippard.

— Mr Penn assures me, that you will not deem this intrusion altogether unwarrantable, but receive this letter, in the hearty, "un-formal" spirit which dictated it —

From Eldridge W. Little. Mt. Morris Ill.

Mt Morris Ill. April 2d 1856

Dear Sir.

Enclosed please find $3.25 for which as you have kindly promised, send to my address one copy of your "Discourse of Religion," one copy of your "Critical and Miscellaneous Writings", Sermon of Old Age" — "New Crime against Humanity" — "Laws of God and Statutes of Men", and "The dangers which threaten our Country." As I want these works for use, not to fill a corner of a library; please select well bound copies.

I wish to purchase your other works soon, but cannot do it just at present. I am a young man, just out of apprenticeship, and very poor — no capital but a fair reputation, an ardent love of truth, sympathy with oppressed Humanity, and a few good books. But pardon my obtrusive egotism.

Cordially Yours
Eldridge W. Little.

Rev. Thos. Parker.

P. S. If you have any copies of your "Sermon of the Life of Webster", in pamphlet, and have sufficient confidence in me, to send several copies. I will mail the price of them, immediately upon their reception.

From James Lowe, Boston.

No. 20. Oneida St. Oct 24th 1852.

To Theodore Parker.

On the 7th day of August, of this year, I was 21 years of age. My Father was an obscure, honest man of daily prayer, of daily bread, of daily toil. He died when I was a little child. On his humble village grave, where the green grass grows, and the tear of affection weteth yet the sod, but a few weeks since I promised that I would be true to the manliness he would have taught me — true to my consciousness of right. My Mother is a woman of little Philosophy: of large Faith: almost entirely illiterate, with a full religious soul: and a Mothers tenderness never surpassed. She struggled, with a true womans strength against what the world calls "adversity" and Theology "the will of Providence". And by her self denial, myself and brothers obtained that which in England is not free to the orphan, even at the cost of widows tears, but must be purchased by the widows Mite —— we learned at school to read and write — a little Arithmetic — and that was all. —— My youth has passed away in hard toil; sometimes in heroic self-denial; sometimes in wastefulness — in wanderings: with no settled purpose; no governing idea: with much integrity, and some little debasements: always with intuitions of the free and beauti-

ful: and always with the inspiring belief, that, one day, I should see my name enrolled among the Champions of Liberty — the Patriots of Progress —

I have not one relative in the United States. In England, if I chose, I might work till I was three-score years, for a daily crust. For my faith of future usefulness: for my hopes of attaining to the highest glory of true Manhood I came here to work: and left behind me, those who love me, and that I love most.

I have an intellect untaught; a mind unschooled: and with almost a total want of elementary and classical Knowledge: I have read but little of the good literature of the day — not Emerson — or Carlyle, or your own writings. My religion, at present, is more intuitive than Philosophical: my faith more natural than Metaphysical. Mount Christ echoed no holier sound than "Blessed are the pure in heart, for they shall see God".

Shakespeare wrote no better line, than that which says "To thine own self be true" — D'Israeli's Sidonia spoke no word so inspiring to the ardent young student, as this — "Nurture your mind with great thoughts — to believe in the heroic, makes heroes" — The illustrious Senator, who died this day, made never a speech to young men, greater than his last speech — "I still live".

I want to live the life of a good, true man. I am honest. By writing this for your

perusal. I venture to trespass on the time you use so well, only to thank you, as far as words can utter thanks — And the words of a sincere heart, for sincere hearts are sufficient — to thank you for the kind offer of the use of your invaluable library: and for your still kinder offer, ~~of the use of your mi~~ to assist, by any suggestions you can make, in the development of my higher nature. The thanks I write, I feel — not only for these favors, but for the magnificent truths you preach: truths as enchanting to the earnest Spirit, as they are formidable to the popular falsehoods of the time.

An Unitarian Minister, of great religious genius, told me, that he had no higher joy on Earth, than the sympathy of young, and ardent souls, aspiring after the true and beautiful. And I know that to men of hearts like yours, the vibrations of the chords you have touched on Spirits congenial, must sound like grateful melody: and can only increase the unbounded faith in the ultimate triumph of Love. There are numbers of your hearers here, I know, and I am sure, there are numbers of your readers in Europe, whose hearts thank you as mine does: and if they have not the boldness, or perhaps the audacity that I have, to express it to you, they feel it none the less.

To Christendom, you are infidel: to God, true: to true men, truly wise.

Need I say more? Only, that, taught by such as you, my highest attainments, God helping me, shall

be to scatter around, in my course through life, those lighted brands of Truth, lit at the Infinite source of Infinite light. which shall penetrate the present dark atmosphere of mans creating; until the whole illuminated world shall be full of beauty; full of pure love: full of pure Manhood!

But if the light of my own life burn obscure: or should it fail, until it dwindle out, according to the faith that you have taught me, once the fire of Gods truth lighted in the immortal soul, it shall burn on still throughout all present, all coming eternity.

James Gore.

From Charles Lowell D. D. Cambridge.

My dear Sir.

It is hardly worth while for me to trouble you again on this matter of Slavery.
I have read your sermon as lately published. I still think I have some cause of complaint. My parish, on account of numbers, and perhaps of wealth, is certainly among the "prominent ones." There have been, I believe, if there are not now, a greater number of ship-owners in my parish than in any other. Your sermon will go abroad, and it will be handed down, and a ~~monstrous~~ stigma, a monstrous stigma upon my name, will go along with it.
In the future editions it will be but fair to introduce, in a note, some names as exceptions.
In regard to the contribution you must remember that many of our people who are able to contribute, are in the country. Some of my richest men, such as P. Upham Jr — and some more disposed to aid this cause, Charles G. Loring, and others have gone to the Sea-side.
Perhaps you do not know that my son, who is an episcopal minister at Newark, devoting himself to the poor especially, is an open and earnest opponent of Slavery. He advocated the admission of colored delegates to the episcopal convention in New York, and soon after had a colored minister to preach for

him. In a letter just received from him, he says:
"I have followed closely every movement in Boston,
"and on the whole it may be hoped that public
"opinion is getting fixed in the right direction. I
"preached upon a man's being a man, on the Sab-
"bath before last, and hope to cast the first vote
"that I have ever given for freedom this fall."
(I do not know what he means by this).

I am dear Sir, very truly
Your friend and brother.
Charles Lowell.

If you will look at the list of churches in Boston in the Directory, you will see that the West is not styled "unitarian"

Cambridge June 23d 1854

My dear Sir.

Your kind note has humbled, whilst it has gratified me. I would that I could feel that I was in any good manner entitled to all you are pleased to say of me. In regard to open and earnest opposition to this great iniquity, however I will yield to but few.

I honor you more than ever for your devotedness to this cause, Once I find you were cognizant of so many little items relating to myself, for it shows how uptimely devoted and vigilant you must be

in this matter.
That you may long be so well and usefully engaged in the cause of oppressed and down-trodden fellow beings, is the earnest wish,

Of your friend and brother
Charles Lowell.

Elmwood Cambridge
June 23d 1864.

A good while ago, I wrote to our committee respecting a different location in the church for our colored fellow-worshippers. It was not responded to as I hoped, partly because there were a few in the gallery who objected, and also because chiefly (and perhaps wholly) owing to an injudicious step which was taken by the colored people in reference to it. I can explain it all Dr at some future time, when I may have the pleasure of seeing you. I send you a copy of what I have written the committee on the subject. When I came to the church, and found it was the practice for the minister to appoint
illegible It seemed to me improper and I wrote the committee that I thought it ought to be neither with the committee or the minister alone, and since illegible then has been taken up at the appointment of the committee in common with the minister.

Lowell 6 copied again in another book 355

June 1854

My dear Sir,

One Boston minister at least has been insulted by you with injustice in regard to the Fugitive Slave Law.

All along I have condemned it publicly and privately. When Shadrach (I think it was) was here, I read the note he sent to the churches, prayed fervently for him, and that he might not be returned again to slavery. I have always supposed that I was the only minister in the City who did so.

But more than this. A colored man called on me, as a committee, and asked me if I would go to a meeting to be held in Faneuil Hall in reference to the fugitive, and open the meeting with prayer. I answered yes, and went and offered a fervent prayer, that the fugitive might escape, and that the inhuman law might be repealed &c &c — It was taken off by a stenographer, and published in one of the papers, at the time.

I have so much introduced slavery into my prayers in the church, and prayed for its extinction, that some have complained of it, though it has been borne with. One person, not of my parish, said in reference to me, that the minister who would pray that the laws should not be obeyed, ought to be prosecuted.

All the Boston ministers have not been dumb

on this subject.

I am dear Sir.

very truly your friend and brother

Charles Lowell.

I omit Rev. on the outside of your note, as I have done on a similar note to Mr. J. F. Clarke, because I have long thought it improper to call men Rev. I never address my colleague or Gov. or any minister when I can help it as Rev. It is the only thing that reconciles me to D. D.

From Geo. L. Gumsden. Bellehaven. Va.

Bellehaven, Accomac Co. Va.
Dec. 19th 1846

Rev. and Dear Sir:

It may appear strange that I have not answered before yours of 20th August: It will be satisfactorily explained by the fact, that I was sick with the intermittent fever, from July 31st till Nov. with very short periods of seeming health. Even now a very slight exposure will bring on an Ague, with high fever. This is the custom of this region. My sickly experience this summer and fall past, have fixed in me the determination to leave this place, just as soon as I can find any employment elsewhere. I think this is imperatively demanded of me by the voice of duty.

I know not how the churches are supplied in Massachusetts, but suppose they are fully. If I could find employment, as an independent Minister, at but a very moderate salary, I would be willing to remove from here to any healthful region of our country. My only ambition is, to be useful while I live. But this is thwarted, by living where I am exposed to continual disease, at least in a great measure. Thus much for myself.

Can you give me any kind of information on this subject?

I have written to Mr Prince of Danvers, to send a

on this subject.

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Can you give me any kind of information on this subject?

I have written to Mr Prince of Danvers, to send a

copy of his "Lectures on the Bible" to you, to be sent me the first opportunity. I know not his views. but suppose he is not far from the Right and the True. I only judge from the kind and manner of opposition. I do hope that his works will effect some good for the promotion of Truth in the world.

And if it be not well received at some of "the theological Custom Houses", as he styles them, I yet hope it will receive the candid examination of a free and thinking people. Truth will live, but error will change in every age, and finally sink to rise no more. A fearless investigation of truth will harm it not: but like the precious metals, will be but the purer for the trial. We are authorized by the custom of the primitive christians to "Investigate all things: retain that which is good."

And who dares to limit the trial of all facts of this world, whether true or false? Ah, there are many who would chain the human mind, and forbid it to reason, but they cannot. The age in which we live, is the age for the full development of truth. And he who has a single truth, let him give it utterance: let it go forth to the people.

I find on examination of your "letter to the Boston Association of Congregational Ministers", that you seem to maintain, in a negative manner, just what I have been thinking the truth for sometime past. Your first and second class of questions convey some good and wholesome thoughts. They rouse up into

action many ideas long dormant.
In reference to Jesus, I firmly believe he was the son of Joseph. To suppose him the son of God by actual generation, (by the holy ghost — who is very and eternal God, say the trinitarians) seems to convey an idea, of God our Father, positively lewd and blasphemous — All that Joseph knew about the matter seems to have originated from a dream. If he was not the father of Jesus, by generation, then some other person, in the character of a messenger was — I speak reverently.
And as to miracles, all know that the ignorant and credulous, take every common result of nature as something miraculous, and out of the order of nature. — We also know that every man is inspired to do just what he does — One man is inspired for one thing, and another for some other thing.
It required no special divine inspiration for men to write down on paper or parchment, all or part of what they heard and saw.
But I have probably said enough now. May I soon hear from you. My thanks for your former kindnesses.

Yours fraternally,
Geo L. Sunsden.

From Darius Lyman Jr. Ravenna. Ohio.

Ravenna, Portage Co. Ohio. April 6. 1849

Dear Sir,

I have learned that you have recently preached two sermons on the moral state of Boston, and being desirous of obtaining two copies of each, I venture to address yourself for them. I have no acquaintance in Boston, or I should not take this step to procure them.

If it would not tax your leisure, and patience too much, I should like to ask your opinion as to the authenticity of the Gospel and Letters attributed to John. Any information also as to the best sources of knowledge on the subject, would be thankfully received. —— There are many in the West, who like yourself, are becoming somewhat weary of the old dogmas preached in the name of Christ. We want more of the love of God and Man, and less Theology. To such your published sermons are like the breath of resurrection.

It has been said here, that you think of visiting Northern Ohio during the coming summer. It would give me great pleasure to be able to confirm the report. Should you come, you will find many warm friends, and not a few who will greet you with as much pious horror as saluted the Monk of Wittenburg when he preached before the Diet at Worms.

Respectfully yours — Darius Lyman Jr.